This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

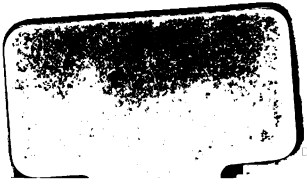
**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

600085822V

J. M. Buckeridge.

1154 f 6



Digitized by Google

To the Bodleian Library
from Edward S. Dodgson,
April 20, 1918.

I was in Rhodesia in 1882–1885.

"MEETEN" IN 1653.

Sir,—The Oxford Dictionary quotes the verb "meeten" from the years 1807, 1879 only. It seems, therefore, useful to note that on Page 71 of "Three Sermons on the Death of the Rev. Edward Tottenham, B.D., Prebendary of Wells and Minister of Laura Chapel, Preached in Bath," and published here in 1653, one finds this word, then new and rare, in the phrase "and meetoned by the same Holy Spirit . . . ."

I remain, yours truly,

EDWARD S. DODGSON

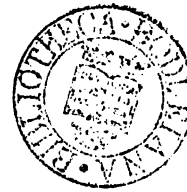
The Bath Herald.
Bath; April 19, 1918.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google




Digitized by Google

Digitized by Google

Louisa Buckeridge
(4)

# NEW ZEALAND.

PART I.

---

## Letters from the Bishop

(St. George Augustus Selwyn)

TO

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

TOGETHER

WITH EXTRACTS

FROM HIS

## VISITATION JOURNAL,

FROM JULY 1842, TO JANUARY 1843.

---

THIRD EDITION.

---

LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY
RIVINGTONS, ST. PAUL'S CHURCHYARD AND WATERLOO PLACE;
BURNS, PORTMAN STREET; HATCHARDS, PICCADILLY;
T. B. SHARPE, SKINNER STREET, SNOW HILL;
AND BY ALL BOOKSELLERS.
1847.

D

Digitized by Google

LONDON:

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

# PREFACE.

THE islands of New Zealand, the inhabitants of which are almost our exact antipodes, were first discovered by Tasman, the Dutch navigator, in 1642. The extent and character, however, of the islands (three in number) were not ascertained until the voyages of Captain Cook in 1769 and 1774. After that time the coasts were occasionally visited by persons engaged in the whale fishery, and some communication was held with the natives; but no permanent settlement in the islands appears to have been made by any Europeans until about the year 1815, when the Rev. S. Marsden, one of the Chaplains to the convicts at Sydney, and some Missionaries of the Church Missionary Society, passed over thither from Sydney, for the purpose of preaching the Gospel to the barbarous inhabitants of those islands.

Digitized by Google

Fresh Missionaries and Teachers were from time to time added to the Mission. Their first station was established in the Bay of Islands, which lies towards the north of the northern island: and it is impossible to speak with too much admiration and praise of the self-denial and zeal and patience with which they prosecuted their holy labours. This has been thankfully acknowledged by all persons interested in the welfare of New Zealand; and by no one more fully than by the present Bishop, who having occasion, while at Sydney, to make a public address on the subject, thus alluded to the labours of the first Christian Missionaries in his new Diocese:—

"The name of Samuel Marsden is indeed a memorable one in connexion with New Zealand. I cannot help thinking of the state of New Zealand now, and comparing it with that eventful night when, after trying for two years to get a vessel to take him there, but prevented by the savage character of the natives, Samuel Marsden at length succeeded, and, landing, slept there in safety, with the spears of the savages stuck around the stone on which, like Jacob, he had laid his head for a pillow; and it is to the exertions of Mr. Marsden and his companions that, under God, the difference is owing."

Through the Mission thus set on foot by the

Digitized by Google

Church Missionary Society, a regular intercourse was established between this country and New Zealand. No British authority, however, was constituted there until the year 1835, when an officer was sent, acting in subordination to the Governor of New South Wales. In 1839 the New Zealand Company was formed, for the purpose of colonizing the islands, which in 1841 were declared to be an independent colony, with a Governor and other local authorities. Emigrants have been sent thither in large numbers, both by the Government and the Company; and at the making up of the last returns, it was calculated that there were 10,000 Europeans in the northern island.

Civilization has thus been rapidly advancing; and, at the same time, that far more important work (without which civilization would be of little value), the spread of the Gospel, has also, under God's good providence, been carried on with a success, unexampled, it is believed, in the history of later Christian Missions. The Clergy of the Church Missionary Society had, from the first establishment of the Mission, been prosecuting their holy work with unwearied

Digitized by Google

zeal. They had found, indeed, many difficulties to contend with, especially from the migratory habits of the people; but even this was made, by God's goodness, to turn to the furtherance of the Gospel. The Missionary often mentioned it as a discouraging circumstance, that when he had had a few natives for some time under instruction, and was beginning to see the fruit of his labours, they suddenly left him for some other part of the country; but he afterwards learnt, we are told, "to see the hand of God herein, for these people taught others far and wide, where no Missionary had ever been."

Of the Clergymen engaged in the Mission on the Bishop's arrival, he writes thus:—

"I am much pleased with the Missionary Clergymen whom I have seen here. They seem to be very zealous and able Ministers; and I think myself happy in having under me a body of men in whom I shall see so much to commend and so little to reprove. The state of the Mission is really wonderfully good, considering the difficulties against which they have had to contend."

Since the establishment of the colony, the Rev. J. F. Churton has been acting as resident Chaplain at Auckland, being supported partly by the Government, and partly by the Society for the Propagation of the Gospel.

Digitized by Google

Hitherto New Zealand, as being a dependency of New South Wales, had been under the ecclesiastical jurisdiction of the Bishop of Australia, who visited the islands at the end of the year 1838, held an Ordination and two Confirmations, and consecrated burial-grounds at Paihia and Kororarika. This connexion, however, ceased on the separation of the colony from that of New South Wales; and an application was immediately made to Government to constitute the islands of New Zealand into an independent Diocese.

This step had indeed been for many years contemplated and desired by those who were interested in the religious welfare of New Zealand. The members of the Church Missionary Society had made frequent representations to this effect: on the formation of the colony, a Society, called the New Zealand Church Society, had been established almost for this express purpose: and the directors of the New Zealand Company had not only expressed themselves favourable to the design, but had voted considerable grants of money and land towards the accomplishment of the object.

The Bishop of London, in his letter of April

Digitized by Google

1840, to the Archbishop of Canterbury, on the subject of Additional Colonial Bishoprics, alluded to this feeling on the part of the Company, and mentioned New Zealand as one of the colonies in which a Bishopric ought to be established: and in the Declaration on the same subject issued by the Archbishops and Bishops, in the month of June in the following year, it was said,—"In the first instance, we propose that an Episcopal See be established at the seat of Government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment."

Shortly afterwards it was announced that the Government had acceded to this arrangement; and on the 17th of October, 1841, the Rev. George Augustus Selwyn, late Fellow of St. John's College, Cambridge, was consecrated as the first Bishop of the new See. He sailed from Plymouth on the 26th of December, in the ship Tomatin, accompanied by Mrs. Selwyn, and their little boy, together with five Clergymen, and three Catechists, candidates for Holy Orders.

After a most happy and prosperous voyage, which the Almighty seemed to bless in a pecu- manner, the Bishop and his party reached

Digitized by Google

Sydney on the 14th of April, 1842, and on the following Sunday public thanksgivings were offered up in the church of St. James for their safe arrival. After remaining there a short time, in order to confer with the Bishop of Australia on the important matters connected with the new diocese, the Bishop again set sail for New Zealand, where he landed on the 30th of May.

Much of the subsequent history of the Mission may be learnt from the Bishop's letters to the Society for the Propagation of the Gospel, to which are added some extracts from his Journal of a tour of Visitation through the more important parts of the diocese, contained in a series of letters to his family, through whose kindness they are now allowed to be published.

It should be mentioned, that the first two Letters from the Bishop, with a few sentences from his Journal, have been already published. The third Letter, and the Journal itself, are now printed for the first time.

It should also be stated that both the Map which accompanies this volume, and Wyld's Map, to which the Bishop frequently alludes,

Digitized by Google

were published before accurate information had been obtained as to the geography of many parts of New Zealand. Mr. Wyld is soon about to publish a new edition of his Map.

C. B. D.

79, Pall Mall,
*August*, 1844.

Digitized by Google

# LETTERS

TO

THE SECRETARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

## LETTER I.

Auckland, July 29, 1842.

My dear Sir,

You will have already heard from other quarters of my arrival in New Zealand; but I have hitherto delayed writing any official letters, that I might have time to verify my first impressions by more extended observation. I have now been two months in New Zealand, and from the first day of my landing until now, have seen, day after day, more and more reason to be thankful, on the part of the Church, for the establishment of the Bishopric of this colony, and for myself, that I am allowed to share in so great and hopeful a work. I find myself placed in a position such as was never granted to any English Bishop

Digitized by Google

before, with a power to mould the institutions of the Church from the beginning according to true principles; and I earnestly desire the prayers of the Church at home, that I may be enabled clearly to discern that truth, and consistently to follow it.

I landed first at Auckland, on Monday, May 30, from the brig Bristolian, in which I had proceeded from Sydney, in consequence of an accident to the Tomatin at Sydney, which caused a delay of several weeks before that ship could be repaired. Auckland now contains a population of 1,900 persons, of whom more than 1,100 are registered as members of the Church of England. The Rev. J. F. Churton, late Chaplain at Wellington, has officiated here during the last year and a half. A brick church, in the early English style, which will contain about six hundred persons, is in progress; but from the great cost of materials and labour, the funds are at present inadequate for its completion. It is well placed on a commanding eminence in the centre of the town, and will form a striking object from the harbour. At present Divine Service is performed, by permission of the Governor, in the court-house; where a very respectable congregation is assembled every Sunday. Mr. Churton also performs Divine Service at the barracks, and at the prison. He receives 200*l.* per annum from the Government, to which I have added 100*l.* per annum from the annual grant voted to me by the Society for stipends of clergymen. He has built a house for himself on an allotment which he purchased for that purpose.

Digitized by Google

The Governor, on my application, has vested in me as trustee two pieces of ground of eight acres each, "for the burial of the dead, according to the usage of the Church of England," allotting, at the same time, two similar plots to be divided among the other denominations of Christians. Our burial-grounds are about half a mile from the centre of the town, on the sides of two of the ridges which slope down gradually to the harbour, and conveniently situated at corresponding distances from the two churches. The first ground was consecrated on Sunday last, on which occasion I was assisted by the Rev. J. F. Churton, Rev. R. Cole, (whom I propose to place at Wellington,) and Rev. R. Maunsell (one of the Missionaries of the Church Missionary Society). Divine Service was performed in the church-tent presented to me by Mr. Cotton, which is completely fitted with communion-table and desks, and will contain three hundred persons. This will be of great use to me at Nelson and Wellington, where there are at present no places appropriated to public worship. In the event of the population of Auckland rapidly increasing, this burial-ground will form a beautiful site for another church. In the meantime, I intend to avail myself of the natural beauties of the spot to give it such a character as will accord with the reverential feelings with which it will be visited by the friends and relatives of the dead who are there interred.

The church now in progress is called the church of St. Paul; on the central one of the three ridges

Digitized by Google

on which the town will stand. I have obtained another excellent site on the western ridge, on which I intend, as soon as possible, to build a wooden chapel, and to lay the foundations of a church on a grand scale, to be proceeded with gradually as funds can be obtained. On the third, *i. e.* the eastern ridge, nearest to the mouth of the harbour, and on high ground commanding a view of the whole frith of the Thames, I have given directions for the purchase of twenty or thirty acres of land for a site for the cathedral, and for a cathedral close. By this arrangement I may hope to secure a future provision for every possible increase of population, as sites will be prepared for three churches in the main parts of the town; and when the houses extend half a mile into the country, the two burial-grounds will meet the wants of the people, by additions to the chapels which I intend to build upon them for the funeral services.

I have obtained permission to select and purchase sites for parsonage-houses, contiguous to the churches and burial-grounds, which I shall endeavour to let upon building leases, reserving one central piece of ground sufficient for the residence of all the clergy of the town, who may find it more desirable for some years to come to live upon a collegiate plan, than to incur the expense of so many separate establishments.

Any money that I may be able to spare from Auckland itself, will be required for the establishment of the Church in some of the suburban

Digitized by Google

settlements, where villages are beginning to be formed. From one of these, Windsor, distant four miles from Auckland, I have already received an Address, expressive of the desire of the inhabitants for a church and clergyman, and their willingness to contribute.

I am now (July 29, 1842) off the harbour of Auckland, in the government brig Victoria, bound to Wellington and Nelson. On board with me are Rev. R. Cole, for Wellington, Rev. C. L. Reay, Church Missionary for the south-western district, and Mr. Evans, as my travelling companion. Mr. Whytehead having been advised to pass the winter at Sydney, I was obliged to leave Mr. Cotton with Mrs. Selwyn at the Waimate.

At Wellington everything will have to be begun. There appears to be neither school nor chapel connected with the Church, nor provision for either. Mr. Cole will, I think, prove well qualified for the position for which he is designed. On board the Tomatin I appointed him chaplain to the intermediate and steerage passengers, to whom his ministrations were most beneficial, and I was very thankful to see nine out of the thirteen come to the Lord's table on Easter Sunday.

One of my first public acts has been the appointment of the Rev. W. Williams to be Archdeacon of the Eastern District. In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him at the Bay of Islands. Archdeacon

Digitized by Google

Williams is a man universally beloved, and one who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English Clergymen. He will act also as one of my examining chaplains, especially for the native language; for I find the natives so interspersed among the English, that I must require every clergyman to make himself acquainted with their language. My excellent friend, Mr. Whytehead, will act as my other examining chaplain; and never, I am sure, was any Colonial Bishop better supplied with confidential advisers.

The power which has been accorded to me of creating Archdeacons is most necessary; for the communication between the different parts of this country is very uncertain. I have now been waiting three weeks at Auckland for a passage to Wellington. The Bishop of Australia, at Sydney, is in a better position for communicating with Wellington and Nelson than I when I am at Auckland. New Plymouth is a perfect "terra incognita." However, my plans are now so laid, that, God willing, I hope to have seen every settlement, and every Clergyman and Catechist in the country, before the end of the year. But to secure the efficient administration of the Church in all parts of the diocese, each great division of the country must have its responsible head, capable of acting with authority without constant reference to me. I intend, ultimately, to arrange the diocese into four archdeaconries for the northern island, and one or more for the southern;

Digitized by Google

the first to include the northern part of the north island, to the isthmus on which Auckland is built. The centre of the island to be cut in two by a line running north and south. The eastern portion now forms the archdeaconry of Mr. Williams. The Company's territory, with the settlements of Wellington and New Plymouth, will form the fourth archdeaconry; and a fifth must be located at Nelson, for the care of the northern part of the middle island.

I have consented, in compliance with the urgent request of the Governor and most of the principal inhabitants of Auckland, including many members of the Church Mission, to undertake the formation of a school. The buildings for this purpose are already to be had at the Waimate, and my young Catechists will, I hope, be useful assistants. I have hopes of a married gentleman from England to take charge of the school; but if this should fail, I must conduct it by the assistance of my chaplains, till I can procure a head master. It will be in connexion with a small collegiate institution for candidates for Holy Orders, to be under the care of Mr. Whytehead, upon the plan of King's College, London, and its tributary schools.

With my grateful remembrances to all my friends in the Committee, and with earnest prayer for the success of your endeavours,

I am yours, most faithfully,

G. A. New Zealand.



Digitized by Google

*To the Secretary of the Society for the Propagation of the Gospel.*

## LETTER II.

At Sea, off Kapiti,
November 3, 1842.

MY DEAR SIR,

I HAVE now completed my first visit to the different English settlements in New Zealand, viz. Kororarika, Auckland, Wellington, Nelson, and New Plymouth: other smaller settlements are springing up in the following places; Whanganui, Petoni (Port Nicholson), Hokianga, and Windsor (near Auckland).

The population of these settlements is about as follows:*—

| | |
|---|---|
| Auckland | 1800 |
| Wellington | 2500 |
| Nelson (Blind Bay) | 2100 |
| New Plymouth (Taranaki) | 900 |
| Kororarika (Bay of Islands) | 300 |
| Petoni (Port Nicholson) | 700 |
| Whanganui (West Coast, South) | 100 |
| Hokianga (West Coast, North) | 100 |
| Windsor (near Auckland) | 100 |
| Total | 8600 |

From the nature of the country of New Zealand, the population is likely to be divided into a number

* This calculation does not include 1,000 Europeans supposed to be living in the outlying settlements.

Digitized by Google

of villages; a distribution likely to be favourable to morality, but adding to the difficulty of providing the people with adequate pastoral superintendence. At the same time, I find in all the settlements a very considerable willingness on the part of the inhabitants to bear their part in the maintenance of ministers, and hope, therefore, to be enabled, by the assistance of the Society, to go on from year to year endowing the Church in perpetuity in the new settlements as fast as they arise. Of course, at first, the glebe lands will yield little or nothing; and I shall be obliged to divide the sum which the Society may be enabled to allow me for annual salaries of Clergymen among the ministers, who may be expected to increase in number, and, therefore, must gradually become less and less dependent upon the allowance of the Society. This diminution of their dividend of the Society's grant, may be met by the increase of the Local Church Fund, arising from the rental of lands, and the contributions of the congregations.

In all the settlements where there is a bank, I have opened an account styled

Archdeaconry of Auckland<br>
„ Wellington } Church Fund,<br>
„ Nelson

to receive private contributions, and collections made at the offertory by the whole congregation, every time the Lord's Supper is administered. I have begun this practice at Auckland, Wellington, and Nelson, and have requested the Clergymen at those places to

Digitized by Google

continue it. The fund thus formed, I propose to vest uniformly in five trustees; the Bishop, the Archdeacon of the district, the senior Minister, and two laymen, one selected by the Bishop, and one by the Archdeacon: the proceeds of the fund to be applicable to the building and endowment of churches, schools, parsonage-houses, and to the payment, in part, of salaries of Clergymen. I hope to bring all dues, such as surplice fees, Easter offerings, &c. into this fund, that they may be looked upon as the dues of the Church, and not as gratuities to particular Clergymen for services performed.

I require every town Clergyman to learn the native language, and be ready to minister to the spiritual wants of the Aborigines; and I find it will be necessary also to establish the converse rule, that every Missionary to the natives shall also be ready to minister to the English settlers; for in this country English and natives will live side by side, unless some rupture (which God avert) should take place between the two races.

The probable increase in the number of small secondary settlements in this country, will make the necessity apparent of my having the means of educating my own clergy, at least the greater number of them. This object I hope to accomplish with no other expense to the Society than an allowance for outfit and passage, similar to that already granted to the three young students who accompanied me from England. It has pleased God to deprive me of the assistance of one of them, Mr. Evans, who

Digitized by Google

died at Wellington on the 3d of October. I have lost a most faithful and valued friend; one who promised to be a zealous and able minister in the Church. My brother William has a candidate of the name of Hutton, who has been studying under him; and will probably be recommended to the Committee to supply the place of my departed friend. These young men will, I hope, be able to maintain themselves during their preliminary course by private tuition in connexion with the collegiate school, which I have been encouraged to undertake to establish in the immediate neighbourhood of my own residence at the Waimate.

Our institution there will probably consist of a small college for candidates for Holy Orders, under the care of the Rev. Thomas Whytehead; a collegiate school, under the direction of a competent master, assisted by the young students of the college; and a native boarding school for the education of native children, selected from the different mission stations. By putting our plan of life upon a collegiate system, and by aid of a good extent of land, formerly the farm of the Church Mission, I hope to be enabled to make the whole institution support itself without much assistance from home.

I am now on my way from Taranaki to Kapiti, with the intention of going up the Manawata River to the East Coast, and proceeding round the East Cape, and then through the centre of the country to Auckland. On my return I hope to be able to

Digitized by Google

give you a correct Missionary map. The Chief Justice, Mr. Martin, is my companion.

In every part of the country I find great occasion for thankfulness and hope. Of course little has been done as yet; but the comfort is, that very few hindrances have grown up to prevent the establishment of a sound and efficient Church system. May God give us grace to use with earnestness and understanding the peculiar advantages which are placed within our reach. We have not to combat with a host of full-grown difficulties, such as usually stand in the way of the ministers of religion when they come late in the day into ground already pre-occupied. Thank God, we are foremost in the field, and may prevent, I trust, much opposition, which otherwise would have been most injurious to the interests of religion hereafter.

I beg to be most kindly remembered to all my friends in the Society: and beg to assure them and you that I remain,

Ever your grateful and affectionate friend,

G. A. NEW ZEALAND.

Digitized by Google

*To the Secretary of the Society for the Propagation of the Gospel.*

---

## LETTER III.

St. John's College, Waimate, New Zealand,
July 6, 1843.

MY DEAR SIR,

As I have now, by the mercy of God, completed my first year in my diocese, it becomes my duty to give an account to the Society of my stewardship of the funds entrusted to me by the Committee. My former letters will have given some outline of the general plan which I intended to act upon; but I will now submit to the Society such further details as may enable them to understand more fully our present position, and the state of the Church in New Zealand.

### TOWNS.

THE great towns are in a condition which is usual to all new settlements, filled with persons who came out with vague expectations of making fortunes, and who are greatly surprised and disappointed at finding themselves poorer than when they arrived. This is not a favourable season for

Digitized by Google

the development of religious principle ; and, consequently, I found, as I expected, that the congregations bore but a small proportion to the population, and that the number of communicants was very unsatisfactory. There are, however, in all the settlements a few persons upon whom the Clergyman may rely, as his assistants in every charitable work ; and there are, I doubt not, many more whose hearts are so disposed, but who, from the force of circumstances, have hitherto been prevented from taking an active part in the advancement of religion. Great allowances must be made for the present difficulties under which almost all the settlers labour ; and for the very imperfect manner in which the ordinances of the Church were necessarily administered in the first outset of the colony. I believe that I may say with confidence, that, with the single exception of New Plymouth, all the principal settlements are making some advances towards a better state ; and in the instance which I have excepted, the fault does not lie in any degree with the settlers, for in no part of my diocese have I been more cordially received, nor is there a place in which a Clergyman would have been more welcome, if I had any one to send. But the will of God has been that our numbers should be reduced by the death of two, whose memory alone is so rich a treasure, that I cannot despond or murmur at their loss.

Digitized by Google

## AUCKLAND.

SINCE my last letter, I have had the great gratification of opening St. Paul's Church for Divine Worship. The building was still in an unfinished state; but, feeling the great importance of collecting our congregation within the house of God, I gave directions for a private opening on the 7th of May, reserving the consecration for some future opportunity, when the church shall have been completed. The services began with a native congregation at nine; some of whom having only heard of the opening on Saturday evening, paddled a distance of twelve miles by sea during the night, in order to be present. The greater number were in full European clothing, and took part in the Church service, in a manner which contrasts most strikingly with that of the silent and unkneeling congregations of the English settlers. At eleven, an English congregation assembled, and I had the great satisfaction of administering the Lord's Supper to a more numerous body of communicants than I had ever met before in any English settlement. At three, I officiated at the native afternoon service, and at four, Mr. Churton and I again met a good English congregation, whom he addressed in an earnest and impressive manner.

The cost of the church has far exceeded the original estimate; and I have been obliged, in order to enable the trustees to open the church, to grant

Digitized by Google

666*l.* out of my Church Fund, and to lend 500*l.*, for which I have drawn upon the Society, as part of the legacy of my dear friend, Mr. Whytehead, directed to be paid through the hands of the treasurers. The 1000*l.* which I drew for endowment purposes, in 1842, is not yet expended,—540*l.* having been paid for about thirty acres of land at Auckland; and I am now negotiating a purchase which will cost 300*l.* more. If I effect this, I shall be able to let about half the Church-land, at a rental of 40*l.* per annum, upon a seven years' lease. The land bought for the church includes, as I stated before, a noble site for a cathedral, distant about three-quarters of a mile from the centre of the town, and commanding a magnificent view of the harbour of Waitemata, and the whole Frith of the Thames, with its numerous islands. I have also bought nine acres of land three miles from Auckland, adjoining an acre given for a new church, at a pretty suburban village which is being formed. The inhabitants have agreed to provide the materials, and I am to make a grant for the work. The nine acres of land (already fenced) cost 80*l.*, and are intended for the site of a parsonage at some future time; and in the meantime to be let for the benefit of the general endowment fund. It is probable, therefore, that I shall shortly have expended 920*l.* for the purposes of endowment at Auckland. The school which I opened at Auckland has gone on well, till the winter season began, when the distance from the town was found to be inconvenient to the

Digitized by Google

scholars. The state of the settlement not being very flourishing at present, I am obliged to pay a portion of the schoolmaster's salary,—the expense of which I have charged upon the surplus of the fund allowed me for the maintenance of catechists and candidates for Holy Orders.

The burial-ground, consecrated by me in June last, 1842, has been fenced in, and a small dwelling built upon it, for the use of the keeper of the ground. The cost of fencing I have advanced as a loan, to be re-paid by a small charge upon every funeral, for that specific purpose. I have adopted the same plan in all the settlements, where the burial-grounds are already enclosed.

### WELLINGTON.

NOTHING had been done towards the building of a church at Wellington, at the time of my visit in August, 1842 ; but I have now received information that a committee has been formed for the purpose of collecting subscriptions for a temporary church, capable of containing two hundred persons. I stated, in a former letter, that the titles to lands at Wellington were not yet settled ; and that, during the sitting of the commissioners for that purpose, the Government would make no grants of lands for public purposes. For this reason, added to the expensiveness and scarcity of good materials, I declined to undertake any permanent building : especially as I am not at liberty, if I wished, to sink any portion of the endowment fund for that purpose, being bound

Digitized by Google

to preserve it entire, and to invest it ultimately in landed security in the settlement itself.

The temporary building is now begun, and will be in use, I should hope, before the end of this year. Mr. Cole, after recovering, by the mercy of God, from a very dangerous illness at the outset, has since continued to carry on his duties with great diligence; having under his charge, besides the town of Wellington itself, a large native congregation, assembling sometimes to the number of 300, and the English settlement of Petoni, an offshoot of the Wellington colony, and distant about eight miles from the town. He performs Divine Service at this village once every week, in addition to his regular services at Wellington. A convenient site having been given for a church and parsonage house at this village, a temporary chapel has been built by the natives at a small cost, in which Mr. Cole will assemble his congregation till I can provide him with all the means of procuring a more suitable building. He also superintends a school for the children of the poorer settlers, of whom the names of about seventy or eighty are on the books; but the difficulty of obtaining payments will oblige me to make grants of money for the maintenance of the master and mistress, upon the uniform plan of doubling whatever they receive from the scholars up to a definite amount, reserving to the Clergyman, in consideration of the Church contribution, the right of giving free admissions to a certain number of children of the poorest class.

Digitized by Google

I have advanced money for building a residence for Mr. Cole, to the amount of 300*l.*: 100*l.* contributed by myself, on condition of having a room for my use during my visitations; 100*l.* to be repaid by instalments by the inhabitants; and 100*l.* by the incumbent, after the manner of advances made from Queen Anne's Bounty. The title of the ground upon which it stands is not yet secured; but as it will be part of the Government demesne, the future settlement may be made, I have no doubt, on equitable conditions.

## NELSON.

As soon as the titles to lands at Nelson can be secured and the grants issued from the Colonial Office, I hope to begin the erection of a handsome church with the annual produce of the invested fund, aided by local contributions. At present a serviceable building has been made available for public worship by throwing into one, two of the Company's emigration buildings. Mr. Reay also performs service at the Waimea Plain, distant about ten miles from Nelson, where a considerable agricultural population has settled itself. A Church of England school has been established, and Mr. Reay, when I last heard from him, was hoping to obtain a convenient building for that purpose. I hope to visit the settlement again in December, after which I shall probably be able to send more particular information on the state of the Church.

Digitized by Google

## NEW PLYMOUTH.

I HAVE already reported the friendly and cordial manner in which I was received by the settlers at New Plymouth; a settlement which pleased me much by its honest agricultural character, and the absence of attempt to appear what it is not, and cannot be. My impression is, that an active and zealous Clergyman will find a most hopeful field of usefulness among the Devonshire emigrants, who seem really desirous of such a privilege. Mr. Bolland, late of University College, Oxford, has lately come to St. John's College, bringing with him a most satisfactory testimonial from Dr. Plumptre. He was an intimate friend of Mr. Whytehead, and was strongly recommended by him, as a candidate for Holy Orders. I have every reason to think that I shall not be doing wrong in ordaining him Deacon in September next, and sending him to New Plymouth; where, as he has already had experience in the difficulties of settling, he will be likely to enter into the feelings of the colonists. His arrival seems to be a providential remedy for a want, which, in the present state of my clerical body, I should not otherwise have known how to supply.

## THE WAIMATE.

WE begin now to feel quite settled at the Waimate, and every day convinces me more and more

Digitized by Google

that we are better placed here than in one of the English towns. The general laxity of morals, and defect of Church principles, in the new settlements, would make them dangerous places for the education of the young, and render it almost impossible to keep up that high tone of religious character and strictness of discipline, which is required, both as a protest against the prevailing state of things, and as a training for our candidates for Holy Orders. At the Waimate, I am fettered by no usages, subject to no fashions, influenced by no expectations of other men; I can take that course which seems to be the best, and pursue it with unobtrusive perseverance. When we have been strengthened in our entrenched camp (if it be God's will), we will sally forth. My vacations I hope to spend in the English towns, between which I purpose to divide the portions of the year during which I am absent from the College.

We have now nine students in the College, and nine boys in the Collegiate School, formed on the basis of the former Mission School. Of the nine students, six are candidates for Holy Orders, and are going through a course of Divinity lectures with me, and of Greek with Mr. Cotton, besides lectures in the native language, medicine, and Latin. The regularity of our course has been more interrupted than I could wish, by the first difficulties of settling, and by the illness of Mr. Whytehead and Mr. Dudley. The ordination of Mr. Davis and the recovery of Mr. Dudley, having enabled me to

Digitized by Google

provide for the native duties of the station, I am now more at liberty to devote myself to the instruction of my students, for which my admirable library, now opened at the Kerikeri, will supply me with abundant materials. All things, in fact, seem, by the mercy of God, to be moving on, through much anxiety and affliction, towards that settled and peaceful state which has in it the promise of present contentment, and of better things to come.

The plan of the Society in furnishing me with the means of educating young men for the ministry, has given me the greatest comfort and hope during the many losses which we have sustained. If it can be carried on, I trust in God that we shall never want a supply of men to fill the numerous village stations into which the population of the country will soon be divided. The great towns, which a temporary expenditure of capital forced into existence, cannot, I think, be expected to increase; but I look forward to the cantonment of a healthy, and I trust a godly population in every beautiful little valley, and by the side of every running stream, of which there are hundreds in every part of the Islands.

To supply these country curacies, for they will be nothing more, we must have men bred on the spot, men of simple piety and simple habits, accustomed to live at small expense, and acquainted with all the little difficulties—for privations there are none—of a colonial life in New Zealand. The numerous mission families will supply several

Digitized by Google

candidates of this character, who, by their intimate acquaintance with the native language, will be well qualified to act as mediators and interpreters to smooth down all the little disagreements which occur between the New Zealanders and the settlers.

My young men are going on well. Mr. Butt has received his full allowance in consideration of his medical skill, which has been constantly employed in the care of the natives, and of the members of our party. Whenever he has felt obliged, from the want of other practitioners, to give his assistance to other persons, he has most properly brought his professional receipts to the credit of our sick fund; thus protecting himself from unnecessary calls by requiring remuneration for his services, and at the same time fulfilling his agreement with the Society not to engage in general practice.

Mr. Nihill has the charge of the church, and all matters relating to the decent arrangement of the appurtenances of Divine Worship. He is also superintendent of the College press, which has been constantly employed in such works as are suitable to its small size; among others, a translation into the native language of Archdeacon Wilberforce's Agathos, and a series of heads of sermons, for the native teachers, for every Sunday in the year. With the addition of the postmastership of our settlement, he will soon be fully employed. His spare time is employed in reading with Mr. Cotton, and occasionally with me. He



Digitized by Google

has acquired a good knowledge of the native language.

The vacancy caused by the death of my dear young friend, William Evans, has enabled me to receive Mr. Christopher Davies, a medical practitioner of good repute, who gives lectures with Mr. Butt, on medicine and surgery, which all the students are requested to attend. After Mr. Butt's ordination, Mr. Davies will supply his place as resident surgeon; and I have written to Mr. Lonsdale to request him to select for me, if possible, some young student of King's College Hospital, who may succeed Mr. Davies when he shall have completed his theological course. A knowledge of medicine is a great assistance to a Clergyman in this country.

I have written to my brother to say that I shall be ready to receive his two candidates, if the Society approve them. The present appearances are so much in favour of the plan, and it is so entirely in agreement with the Bishop of Australia's opinion, that I have no hesitation in requesting that a continual supply may be kept up. Three in every two years (including, if possible, one medical student who has passed both the medical examinations) will be about the number which would meet my present wants. If possible, they should be sent out in a ship with a Clergyman. Ship board is a sore trial for men of all ages and callings. They should come straight to the Bay of Islands.

In carrying into effect the various plans which

Digitized by Google

I have felt to be necessary for the establishment of a sound Church system in this country, I have been continually reminded of the confidence reposed in me by the Committee, which has enabled me to act with decision in many cases where delay would seriously have injured the future prospects of the Church. It is impossible to foresee what may be the peculiar position of this colony from year to year: even the course of population cannot be predicted: the relations with the native people involve a new element of uncertainty. If I had been fettered with strict rules, and obliged to refer every question to England; or if every Clergyman were at liberty to communicate directly with the Society, instead of looking up to me as the director of his duties, and the source of his emoluments, I could never have met the changes which, even in one year, have completely altered many of the arrangements which I at first formed. Being entrusted with the charge of an undertaking altogether new and unexampled in our Church, and therefore experimental in character, I have deeply felt the benefit of that confidential latitude which was kindly given to me to dispose of a definite portion of the Society's funds for the establishment of religion in this diocese. Every year, I hope, will make my course of action more clear and definite, and, consequently, my account to the Society more conformable to rule and precedent. In the meantime I trust that I shall be enabled to follow, not any fancies of my own, but the best models of antiquity, and that

Digitized by Google

I shall be guided by a spirit of dependence upon Divine Grace; to which end I desire the prayers of my friends and the Church at home.

With my earnest prayer for a blessing upon all your endeavours,

I remain, Rev. and dear Sir,

Yours very faithfully and gratefully,

G. A. New Zealand.

Digitized by Google

# JOURNAL

OF

# THE BISHOP'S VISITATION TOUR,

*From* JULY, 1842, *to* JANUARY, 1843:

**Extracted from Letters to his family in England.**

## LETTER I.

WRITTEN DURING THE VOYAGE FROM AUCKLAND TO NELSON.

### FROM THE WAIMATE TO AUCKLAND.

JULY 5 *to* JULY 29, 1842.

ON Tuesday, the 5th of July, having left Mr. and Mrs. Dudley, Mr. Cotton, Mr. Nihill, and Mr. Fisher with Mrs. Selwyn, in the College at the Waimate, I sailed out of the Paihia harbour in the Tomatin, at 10 P.M., and on the following Thursday reached Auckland, where I had the gratification of selecting sites for an additional cemetery, for another church, and also for a school-house. The Church has now secured to it in Auckland two burial-grounds, of eight acres each, and two sites for churches, on two of the three hills on which the town will stand. I have also selected sites for parsonage houses, contiguous to the churches and burial-grounds. The

Digitized by Google

temporary school-house was nearly finished before I left.

*Sunday, July* 10.—Preached at the Court-house, at present used for Divine Worship. You may, perhaps, see this sermon, as I was induced to print it, in order to point out the course of proceeding I wished to be adopted in collections at church. In the afternoon I went to Okahu, a native village, three miles from Auckland. Mr. Reay, of the Church Missionary Society, read prayers, and I preached.

*July* 12. — Walked to Windsor, a suburban village, four miles from Auckland. Called upon the principal inhabitants, in answer to an address presented to me by them; and, in accordance with their request, selected a site for a church. This village already contains more than 100 inhabitants.

During the rest of the week I was much occupied in giving audiences to natives, who came in great numbers for the little edition of the Gospel of St. Matthew, which I had printed in England. In this way I became acquainted with many of the most influential men in the country, who were at that time assembled at Auckland.

*July* 16.—Went in one of the Tomatin's boats to Putiki, in the Island of Waihekeh, to the house of a most valuable native chief, Wirimu Howeti (William Jowett). He has just built a house, divided into rooms: one for dining, one for sleeping, one for cooking, and one for a study! From this study he wrote me a very polite invitation, which

Digitized by Google

led to my visit. Mr. Maunsell, of the Church Missionary Society, accompanied me. On Sunday, I read, preached, catechized, and baptized some infants. The school classes were admirable: fine tall men, chiefly in English clothes, reading the New Testament, verse by verse, with great accuracy; and afterwards repeating a whole chapter by heart, without missing many words. William Jowett himself has the natural good breeding of a true gentleman.

*July* 18.—Returned to Auckland, where we pitched Mr. Cotton's large tent for the consecration of the first burial-ground.

*Sunday, July* 24.—Consecrated the burial-ground, a lovely spot, in a deep wooded valley, commanding a view of the harbour; the natural beauties of which will enable me, by a little judicious planting, to give the ground that reverential character which it ought to have.

On the 28th, I went on board the Government brig Victoria, and sailed for Wellington and Nelson, in company with Mr. Cole, Mr. Reay, and Mr. Evans.

Digitized by Google

# JOURNAL.

## LETTER II.

WRITTEN AT NELSON.

### NELSON.

AUGUST 21 *to* AUGUST 29, 1842.

I ARRIVED here on Sunday, August the 21st, and immediately went on shore, and preached at the afternoon Service in the Emigration Barrack. Rev. Mr. Reay, of the Church Missionary Society, is with me. I afterwards went on board to sleep.

Nelson, you will have learned, is at the very bottom of Blind, or Tasman's Bay, in the northern shore of the middle island, at a place marked on Wyld's large map "Skoitche"—a name for which I can find no authority. I found that the Police Magistrate had most kindly provided a little wooden house for me, with two rooms; in one of which Mr. Reay and I are now sitting, writing letters for the ship which is to sail this afternoon.

In a small enclosure belonging to the house, stands Mr. Cotton's large church tent, a most complete cathedral, with pulpit, reading desk, communion table, rails, kneeling-boards, &c. I have fitted it up with boards, resting on trunks of small

Digitized by Google

trees let into the ground, which the natives cut for me on the day of my landing (Monday). I have thus provided seats for 200, which were well filled last Sunday.

On Monday, August 22d, I moved my goods on shore, and immediately pitched the church, and opened it with a native service at sunset.

At sunrise on Tuesday, August 23d, the natives came to morning prayers, which were conducted by Mr. Reay and myself. This day, to my great joy, arrived the Sir Charles Forbes, bringing me two delightful letters from England. My best thanks to one and all, for these most welcome remembrances, which were as a cordial to my mind in this most distant point of my journey. Their effect was to make my heart overflow with thankfulness and joy.

On Wednesday, August 24th, I started at sunrise and crossed the Bay, twenty miles, in the Custom-house boat, to Motuaka, a native village, where the principal chief was ill. We took a surgeon with us, who ministered to him with great appearance of benefit. I conducted the native service that evening, and gave notice of an English service for the surveyors' families and other English settlers, on the following morning. At night we spread our blankets on abundance of dry fern in an old house, built by the natives, but plastered by the English; and slept most comfortably.

*Thursday, August* 25.—Visited the native village, and baptized the sick chief, at his earnest request,

Digitized by Google

after due examination. At nine, English service; after which we returned to Nelson.

*Friday and Saturday.*—Stayed at home and prepared for Sunday. Native service at sunrise and sunset.

*Sunday, August* 28.—Native service at 8 o'clock.

| | | |
|---|---|---|
| English Sunday School, 40 children | 9½ | „ |
| English Service . . . . . | 11 | „ |
| Native School . . . . . | 1 | „ |
| English School . . . . . | 2 | „ |
| English afternoon Service . . . | 3 | „ |
| Native afternoon Service . . . . | 4½ | „ |

A happy day, and full of comfort.

*Monday, August* 29.—I inspected the allotments of land reserved for the natives, and was delighted to find that they are of great value, some of them with large stores already erected upon them. One acre out of the one hundred which belong to the natives in the town, will let, probably, at a ground-rent of 120*l.* I forget whether I told you that the Governor has appointed me one of three Trustees for the management of native property, and institutions supported by those funds for their benefit. We are likely to have a large revenue available for this purpose. Some of my future tenants are coming to me to-day to make their proposals. The plan of the trustees is this:—

1st. To build in every town a hostelry for the natives who come there to trade, on a plan similar to an alms-house in England, with a small chapel for their daily worship, and con-

Digitized by Google

venient boxes and cupboards for their goods: in time, we may have a Clergyman to live in the midst of them. At present, the poor creatures are encamped with nothing but a bit of old canvass to shelter them from the rain and wind of last night, which was very severe.

2d. To found, at a convenient distance from the chief tribes, boarding-schools, upon the general plan of the Norwood Institution, where religious instruction, and all good and useful arts and habits may be taught, from the earliest age. The children to be fed, taught, and clothed from the produce of the native reserves, and afterwards put out into life according to their abilities and bent of mind.

A lovely site for a church and cemetery has been reserved here. The town is extremely pretty, a small plain surrounded by lofty hills; climate delightful, with a day's heavy rain occasionally. The harbour is not very good, but altogether the face of things is promising.

Digitized by Google

# JOURNAL.

## LETTER III.

WRITTEN AT WELLINGTON.

### FROM NELSON TO WELLINGTON.

AUG. 29 *to* SEPT. 10, 1842.

MY last letter was written from Nelson, and contained an account of my landing, pitching Mr. Cotton's church tent, and first establishment of a daily service in my canvass cathedral, with a congregation of natives. I spent a very happy fortnight and four days at Nelson, where I saw much to give me reason for thankfulness for the openings for good which were apparent. My last letter contained an account, also, of my visit to Motuaka, a native settlement on the western side of Blind Bay, twenty miles from Nelson. I now take up my journal from August 30th. From that day till September 4th, our course of life was without much variation: native services at sunrise and sunset, and English school from half-past nine to eleven, ending with the Morning Service—to teach the children (for other congregation unhappily there was none) to read the responses properly, and to find their places in the Bible and Prayer-book.

Digitized by Google

Most of them were very little acquainted with either, but improved considerably before my departure.

The afternoon was generally spent in visiting different persons, and seeing the native reserves, of which the Governor has appointed me a trustee. With the produce of these lands, it is proposed to found institutions for the improvement of the natives, in religion, in habits, in useful arts, in health, and in every other way that may be likely to advance them in the scale of society, and to promote their spiritual good. A very strong feeling exists among all the respectable settlers in favour of the natives, only requiring to be guided into a right direction. Finding a certainty of an income from the native property, I gave directions for the establishment of a small school for native children, and of a room for the reception of sick natives, to be placed under the care of Mr. Wilson—a very respectable surgeon, at Nelson. Observing that the natives of the surrounding villages had no place to lodge in when they came to the town to bring their potatoes and pigs for sale, I ordered some little dwellings to be built for them on an acre of their own land, where we hope ultimately to have a little hostelry.

The hospital began its operations before my departure, as I found a poor native, lying with his party on the beach under a small piece of canvass, with a very strong internal inflammation, and evidently in a state of great danger. I made him come

Digitized by Google

up to my house, and pitched one of my small tents for him, which, when filled with dry fern, made a very comfortable dwelling. There he lay, with his wife to take care of him, and under the medical superintendence of Mr. Wilson, till I came away. When I left, he was rapidly recovering, and the poor people were very grateful, crying, in the native manner, at taking leave of me. Every day when I went to see him, they asked me to pray with them; and if I brought them any food, they would not touch it till I had said a grace.

Each building in the hostelry will be appropriated to a particular village in the neighbourhood, so that the inhabitants of every village will have their own house, where they can lock up their goods. In the centre of the crescent there is to be a small tank, fed by a stream that comes down from the hills; here the natives will be encouraged to perform their ablutions—a salutary practice which is gaining ground among them. The use of soap is rapidly superseding red ochre and grease; in fact, I have been agreeably surprised at the comparative cleanliness of the people. On the slope of the hill, above the dwellings, there will be a little chapel, intended for their morning and evening devotions, which they never neglect; the native teacher leading a hymn, and reading the Church prayers.

In front of the buildings there will be a low wall with a flat top, for the exposure of goods for sale, viz. potatoes, indian corn, leeks, kumera (sweet potatoes), fire-wood, and pork; for all which articles

Digitized by Google

the English are almost entirely dependent upon the native supplies.

I think that I described to you the spot selected as the site of the church at Nelson: a grand situation: a small mount, rising to the height of one hundred feet, in the centre of the little plain on which the chief part of the town stands, and with a flat summit, sufficient for the base of a fine building. The hills rise all around, except on the side of the sea, to the height probably of fifteen hundred feet. The site is already occupied by wooden buildings, convertible into a temporary church and school, at a small expense; and the Company's Agent, Capt. Wakefield, has consented to let me have them at a valuation; by which means I can at once provide for the reverential performance of Divine Service. In the meantime, I have left my tent, with all its appurtenances, for the use of Mr. Reay, the clergyman, who is staying to take care of the arrangements made for the benefit of the natives at Nelson, and to act conjointly with Mr. Saxton (another clergyman, whom I found there), in the charge of the English settlers.

*Sunday, September 4th.*—Very rainy and windy. Congregation small. Collected at the offertory 33*l.* for Church purposes. Administered the Lord's Supper to seventeen communicants. After church, a native came to me, and, after much hesitation, explained that he had seen the "Pakehas"—that is, the English—giving their money, and wished to give something also; upon which he produced 1*s.* 6*d.* as

Digitized by Google

his contribution to the church. About three o'clock this day the wind increased so much, that I gave orders for lowering the tent: while we were thus engaged, a violent gust came, and expedited our work; the tent, however, sustained no damage, but lay on the ground till Wednesday, when, the wind having ceased, it was reinstated as before.

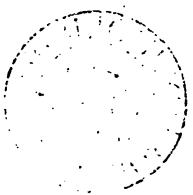
*Thursday, September 8th.* — I left Nelson at noon, in the Perseverance schooner, Capt. Bishop, and after a calm and pleasant passage of two days, anchored off Wellington at seven P.M. on Saturday. Here I found most melancholy intelligence awaiting me, with regard to my fellow-passengers on board the Victoria, from Auckland to Wellington. Mr. Lowther, a young gentleman whom I took out in the Tomatin, had died, during my absence, of typhus fever. Mr. Paddock, another passenger from Auckland, had also died: Mr. Cole, the clergyman whom I brought with me from England for Wellington, and Mr. Evans, son of my friend at Eton, had been reduced almost to death, and are now slowly recovering. I was slightly unwell myself on landing at Wellington; but bleeding and a little medicine soon restored me. We have great reason to be thankful for this restoration to health. My illness taking place first was a providential dispensation, as it led to my employing a surgeon, to whose care I committed my two companions at the first appearance of their illness; and thus, in all probability, averted more serious consequences.

Digitized by Google

Mr. Evans's illness has deprived me of my travelling companion, as he will be too weak to undertake a land journey. However, I have made an engagement with Mr. St. Hill to travel with him as far as Taranaki, and I am to be met at Hauriri, on the east coast, by Archdeacon Williams; so that I shall be alone only from Taranaki to Hauriri, a distance of six or seven days' journey. My train will consist of about six natives; one carrying tent, one bedding, one clothes, and cooking and other utensils, three provisions; each native carries about thirty pounds, rather more at the beginning of the journey, as the daily consumption of provisions lightens the loads.



Digitized by Google



# JOURNAL.

## LETTER IV.

WRITTEN AT WAOKENA.

### FROM WELLINGTON TO OTAKI.

Oct. 10 *to* Oct. 12, 1842.

You will be puzzled with the place from which this letter is dated; but in Wyld's map you will find it spelt Waukene, a little to the south of Cape Egmont, the western extremity of New Zealand.

We are spending our Sunday, (that is, Mr. Mason, Church Missionary, Mr. St. Hill, land agent, and I,) in a small Pa, perched on the top of a high cliff, accessible from the beach only by a winding path, terminating in a ladder.

My situation this Sunday is exactly the reverse of that of the last. Then I was encamped on the beach, between Manawatu and Wanganui, on some low sand hills, near Wai-Patiki, with a small stream of fresh water running into the sea a little below me. In this unpicturesque situation I was detained three days, by an inflammation in my heel, occasioned by walking over flat sands for many miles: an exercise to which my feet were altogether unaccustomed. My little tent was pitched

Digitized by Google

in the hollow of the sand hills, and my native attendants made themselves comfortable round a large fire, under a little hut, which they soon constructed of drift wood and coarse grass. You would be surprised with the comparative comfort which I enjoyed in my encampments. My tent is strown with dry fern or grass; my air bed is laid upon it; my books, clothes, and other goods lie beside it; and, though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require; and am as comfortable as it is possible for a man to be when he is absent from those whom he loves most. I spent October 17th, the anniversary of my consecration, in my tent on the sand hills, with no companion but three natives, my party having gone on to Wanganui, to fetch Mr. Mason's horse for me; and while in that situation I was led naturally to contrast my present position with the very different scenes in England last year. I can assure you that the comparison brought with it no feelings of discontent; on the contrary, I spent the greater part of the day, after the usual services and readings with the natives, in thinking with gratitude over the many mercies and blessings which have been granted to me in the past year. Indeed, in looking back upon the events of the year; upon my happy parting from all my friends; my visit to the Bishop of Australia; my prosperous voyages, eight in number; my favourable reception in every town in my diocese; my growing friendship with the natives,

Digitized by Google

who have now heard of me in every part of the country, and welcome me with their characteristic cordiality: all form an inexhaustible subject for thoughts of joy and thanksgiving, which sometimes fill the heart almost to overflowing.

The loss of my faithful friend and companion, W. Evans, and the intelligence of the death of my brother-in law, are the only interruptions to this continued course of happiness.

I wrote to you from Wellington about the beginning of October, to acquaint you with the death of my young friend, who expired, after a lingering attack of fever, on the 3d October. He was sensible to the last, and died without a struggle, leaning upon my arm. I had been with him three weeks, and enjoyed much comfort in the simple manner in which he expressed the sincerity of his repentance, and the grounds of his hopes for the life to come. After the funeral, I immediately made my preparation for my land journey, and left Wellington on the 10th October, with a train of twenty-eight natives, carrying tents, beds, food, clothes, &c. &c. My English companion is Mr. St. Hill.

Our first day's walk was only nine miles, as we could not leave Wellington till three in the afternoon. At six P.M. we encamped in the middle of a wood, with the river Porirua running by our side. The natives soon made large fires, and gathered fern for our beds; and as soon as our preparations were completed, we closed the daylight, according

Digitized by Google

to invariable custom, with evening service and a hymn.

The scene after dark was very beautiful; with the groups of natives round their fires, and the dark foliage of the wood over head, with our little white tents under their shelter.

On Tuesday, October 11th, we walked five miles to the estuary of the Porirua river, and, as it was low water, skirted its shores for three miles, and then crossed to a small inn, kept by a widow Boulton, whose two children I baptized. Our course then lay through a wood to Pukerua—a native village, built on the top of a steep bank, commanding a beautiful sea view, with the island of Kapiti in the distance. From Porirua we had before seen Mana, the island off the mouth of the river. At Pukerua I conversed with and taught the natives for an hour, while my party rested, and then proceeded to Waikanai by the beach. This day's walk amounted to twenty-eight miles.

Waikanai is the station of the Rev. O. Hadfield, who is a most valuable and zealous missionary. I enjoyed his society much during the time that he was able to accompany us on our way. We slept at his house, and the next day assembled the natives to service; more than five hundred had come from various parts, so that the chapel and the space outside the walls were quite full. I preached to them as well as I could, and gathered from their faces that they understood what I was saying. In fact, my progress through the country involves me in

Digitized by Google

almost daily preaching and teaching, so that I hope soon to be fluent, if not correct. A Waikanai I saw the preparations for a new chapel on a large scale. The ridge piece was formed out of a single tree, and is seventy-six feet in length: a present from the neighbouring settlement of Otaki, which, till Mr. Hadfield's arrival, was at war with the people of Waikanai, but has made peace, and presented them with this appropriate token of friendship.

On Wednesday, October 12, we walked ten miles to Otaki, another of Mr. Hadfield's stations, and slept in his house, where I left the greater part of my stores, to be ready for my journey up the Manawatu River to Ahuriri, on the east coast.

Digitized by Google

# JOURNAL.

## LETTER V.

WRITTEN AT SEA.

### FROM OTAKI TO KAPITI.

OCTOBER 13 *to* NOVEMBER 2, 1842.

ON Thursday, October 13, we walked twenty miles along a flat sandy beach, from Otaki to Manawatu, where we encamped under the lee of an old Pa.* The greater part of the natives were absent; but some of the chiefs came to see me, with whom I arranged to have a canoe ready in three weeks, to take me up the Manawatu river, from which a land journey of three days leads to Ahuriri.

*Friday, October* 14.—Crossed the Manawatu, early in the morning. We had a beautiful view of the mount Egmont, rising in a snow-white cone from the surface of the sea. The distance could not be less than sixty miles. Soon after, Mr. Hadfield was obliged to leave us, in consequence of increasing lameness. I much regretted his departure, as he has already won my cordial esteem and friendship. Mr. St. Hill and I walked on to the Rangitiki river, which we found swollen

* A *Pa* is a fortified native village, generally on a height.

Digitized by Google

and not to be forded. The natives were all absent; but after some search we found an old canoe with one end broken off, which, with care, took us and our goods over in safety, in small parties at a time. Went on to Wai-Patiki, and encamped on one of the sand-hills.

*Saturday, October* 15.—Found that I could not put my foot to the ground. Mr. St. Hill advised me to send on to Mr. Mason, at Wanganui. This I did; at the same time sending the greater part of my natives to the next Pa, as the sand-hills afforded no food, and the beach no shell-fish. Kept a party of three with us. On this and the following day we were attacked with a violent storm from the north-west, which drove the sand so violently against the tents that it almost blinded every one who attempted to go out. No horse arrived, because, as I afterwards found, the rivers were so much swollen that he could not come from Wanganui.

*Sunday, October* 16.—Gale still continued with such violence that my tent seemed to be in danger of sharing the fate of the church at Perran-Zabuloe. Natives came to their services and school, according to custom.

*Monday, October* 17.—Still on the sand-hill. The anniversary of my consecration, to which I have already referred. Mr. St. Hill went on to procure some conveyance for me.

*Tuesday, October* 18.—A party of four natives came from the neighbourhood; had just completed their preparations for carrying me on a litter,

Digitized by Google

made of my tent-poles, when Mr. Mason's horse arrived, which I mounted, and rode twenty-one miles, to Wanganui, crossing two deep rivers, the Tarakina, and the Wangaihu; the former on the shoulders of four men, the latter in a canoe—the horse swimming. Here I met Mr. Mason, whom I had before seen at Wellington, where I admitted him to Priest's Orders. He is an active and zealous man, and has a district extending over a great line of coast, besides many native settlements up the Wanganui river. I went to his house, and determined to rest the next day with his natives.

*Wednesday, October* 19.—Native services to large congregations. Deputation of English residents in the township of Wanganui came to congratulate me. Lameness much better.

*Thursday, October* 20.—Crossed the Wanganui river—a very fine navigable stream. General view of neighbouring country very favourable inland; but a belt of sand-hills, two or three miles in breadth, extends along the whole of the coast. Rode on Mr. Mason's horse to Wai Totara, along the beach and sand-hills. Reached that place at dusk, and found our tents pitched by the natives who had preceded us. Wai Totara, is a very strong hill Pa, built on an eminence, so steep on all sides, that I found some difficulty in getting up with my lame foot. The evening ended, as usual, with native services.

*Friday.*—Wai Totara to Tihoi, near Patea. Descended from the Pa by a covered way, winding

Digitized by Google

down a hollow of the cliff, and strongly roofed. Rode in heavy rain to Tihoi, where Mr. Mason has a native house, in which we were glad to find shelter, as the weather was too wet to allow us to pitch our tents with any comfort.

*Saturday.*—Tihoi, by Patea, to Waokena. Rode along the top of the hills, the time of tide being unfavourable for the beach. After an hour's march, the foot party descended to the sands by a path down which I did not like to risk the horse's neck; I therefore tried to find my way on the top of the cliff, but was interrupted by a flax swamp, and was obliged to attempt the glissade down the steep, which the horse accomplished with all the skill of a Spanish mule, placing his four feet well together, and letting himself quietly slide down the three successive stages of the descent. I remounted him on the beach, and soon came up with the rest of the party. About four in the afternoon we reached Manawapeu, a large Pa, where I found Mr. Skevington, a Wesleyan Missionary; and walked with him as far as Waokena, as he was on his return to his house at Waimate, about twelve miles off. (When, I thought, shall I get back to my house at the Waimate?) The whole of the coast abounds in beautiful cliff scenery. In one place, called "Ana Puta," or Passage Caves, the sea rushes through wide tunnels with a most sublime noise. In one place my poor horse was in difficulty. After descending the bank of a steep defile, the narrow native path on the opposite side led up the

Digitized by Google

face of the cliff, and was so slippery that I did not like to venture him on it. We, therefore, tried to make him force his way through the brushwood up the course, in doing which he fell into a hollow, and was completely buried in supple-jack and other plants, no part being visible but his head. Happily we always had a good strong halter with us, by which we were able to drag him up the steep bank through the bushes, and he emerged at the top not the worse for his mishap. At Manawapeu, I left my good steed, who had carried me in all seventy miles; and once more, with great joy, trusted to my own feet, and was most thankful to find that I could walk without much pain. I only walked four miles to the Pa, already described, Waokena, and accomplished the ascent to my eagle's nest, where I spent the Sunday.

*Sunday, October* 23.—Native services and schools occupied nearly the whole day. The day was very wet; but my tent was pitched close to the chapel, so that I had nothing to do but to step from one to the other.

*Monday, October* 24.—A very slippery descent in a heavy shower, from the Pa to the beach. Weather cleared up, and we enjoyed a beautiful beach walk; with most striking situations of cliff Pas. Arrived at noon at a cluster of three Pas, each built on its own peninsular cliff; accessible, sometimes by trees notched for step ladders, and in other places, by steep winding paths; the sea washing between the cliffs, and leaving only a narrow beach,

Digitized by Google

on which the canoes of the settlement are drawn up. Walked on to Kaupokonui—a single house, in a beautiful valley, over which Mount Egmont rises magnificently. Not that we saw it, for, during seven days that we were winding round its base, we were never once able to see its summit. But the glorious views which we have since enjoyed, enable me to judge of the beauty of the valley of Kaupokonui.

*Tuesday, October* 25.—Walked through a succession of beautiful coast scenery at Otumatua, a large Pa on a steep cliff. Natives were all absent in their cultivations. After we had shouted a long time, an old woman emerged from a potato-store, as if she came out of the ground. After a long talk, she called her husband, and both together began to cook food for our people. Here we parted from Mr. Mason, who returned to Wanganui. He is a valuable and useful man, and is much respected by the natives. In the afternoon, we walked on to Te Ngamu, where we found a large party of natives, and an Englishman named Bishop, who had been lately landed by the Vanguard, a small vessel which left Wellington the same day with ourselves.

We pitched our tents within the walls of a new house which the natives are building for Mr. Bishop, where the natives assembled in considerable numbers for evening service and scripture questions. After I had questioned them as much as I thought fit, I invited them to ask me their difficulties ; upon which such a series of scriptural questions was

Digitized by Google

asked, that our meeting did not break up till ten at night, and then only because I explained that my party were tired and wanted to go to sleep.

*Wednesday, October* 26.—Walked in heavy rain to Tarakiki, where we found a small settlement of three houses. Natives absent. I took possession of a nice new rush building, and Mr. St. Hill and I soon made ourselves comfortable. In the morning I left a note for the absent proprietor, which I have since learned that he received, and was much pleased that the house had been of use to me.

*Thursday, October* 27.—Left Tarakiki. Walked through deep sand and over stones to Pehiakura, a small native settlement. Our party of natives had fallen in with friends on the road, and lingered behind with our tents; so that we were obliged again to occupy one of the native houses.

*Friday, October* 28.—Left Pahiakura, and, after walking six miles, arrived at the Sugar-Loaf Islands (Nga Motu, the Islands, being the native name of the place,) where the New Plymouth colony is settled. I marshalled my train of Maories, and marched in good order into New Plymouth, where I was received by Mr. Wickstead, the Company's agent.

*Saturday, October* 29th.—A wet day. Stayed at home and rested; very thankful to have come thus far on my journey so prosperously. My companion, Mr. St. Hill, arrived, I am sorry to say, in a very bad state of health.

*Sunday, October* 30.—Mount Egmont came out

Digitized by Google

gloriously from his veil of clouds, and gave me a sight of his snowy summit. I was lodged in the house of Mr. Cooke—a gentleman who most kindly undertook to place his whole establishment at the service of the Chief Justice and myself; and on going out into his garden in the morning, the view burst upon me of the whole mountain, running up in a white cone above the clouds which were still clinging to it midway. At the foot of the grounds ran one of those beautifully clear and rapid streams which abound throughout Taranaki, and all around the fresh foliage of a New Zealand spring, tipping all the evergreens with a bright and sparkling verdure, formed a base upon which the white peak of the mountain reposed. My favourite verse came into my mind, "The lot is fallen unto me in a fair ground, yea, I have a goodly heritage."

Taranaki is a lovely country, distinguished even among the many natural beauties which I have now seen.

At 11, I performed the morning service, and preached to the English in a wooden building, prepared for the purpose by Mr. Wickstead. After service the natives came in such numbers to the mid-day school, that they filled the house and doorways.

At 3, I performed the afternoon service, and preached to the English, and baptized several children, and ended with the native afternoon service. I am much gratified by the disposition of the people of this settlement, and will endeavour to meet it

Digitized by Google

by zealous endeavours to promote their spiritual well-being.

On Monday, October 31, the Government brig, Victoria, arrived, bringing the Chief Justice, who had agreed to meet me at New Plymouth. We selected sites for churches; and walked over the greater part of the town.

On Tuesday, November 1st, the captain of the brig announced that he must sail immediately, as he was wanted at Auckland to take the acting Governor to Wellington. I therefore hastened my departure, having first received some very friendly addresses from the inhabitants, and answered them in the like spirit. The Rev. Mr. Butt will be directed to go as minister of New Plymouth, as soon as possible. At 6 P.M. I embarked on board the Victoria, but the Chief Justice having been delayed in a ramble through the country, did not come on board till the following morning. I took on board with me my Wellington party of natives, in number eighteen.

*Wednesday, November 2.* — The Chief Justice came on board, and we set sail to the southward, with fair wind and beautiful weather. The day was delightfully spent in running down the coast, along which I had previously walked, and tracing out the different places which we had passed. A land journey of four days was disposed of in the time between nine in the morning and sunset, and we are in hopes of arriving at the island of Kapiti

Digitized by Google

to-morrow morning, accomplishing in twenty-four hours a distance which occupied me a fortnight.

The whole of this day we have enjoyed noble views of the splendid mountain, the monarch of Taranaki. It is about 8,000 feet high, and rises at once out of the plain, without other hills to break its apparent height. Its base is surrounded by almost impassable forests; the skirts of which are, in places, in flames, for the purpose of clearing the land for cultivation.

I have not received any letters from England since I last wrote; nor am I likely to be within reach of a Post-office for the next two months; but I hope to find an accumulation of good reports at Auckland and the Waimate. Our Governor is dead. I have lost in him a friend from whom I have received much personal kindness and hospitality.

Digitized by Google

# JOURNAL.

## LETTER VI.

WRITTEN AT THE WAIMATE.

FROM KAPITI, BY LAKE ROTORUA, AND AUCKLAND, TO THE WAIMATE.

NOVEMBER 4, 1842, *to* JANUARY 9, 1843.

My last letter was written on board the Government brig, Victoria; since that time, I have had no opportunity of writing. I now resume my journal from November 4th.

*Friday, November* 4.—Arrived off Kapiti; becalmed at some distance from land; rowed on shore in the brig's boat. Inquired for Te Rauparaha, a native chief, well known in the transactions of the New Zealand Company, and residing on Kapiti. He was not at home. The old chief is still a heathen, but his son is now engaged in a missionary visit to the Southern Island, at the request of Mr. Hadfield, our missionary in the Kapiti district. At one P.M., the Chief Justice and I landed at Waikanai—Mr. Hadfield's station—who immediately procured us a party of natives to carry our baggage, and accompanied us to his other station at Otaki, ten miles north of Waikanai.



Digitized by Google

*November* 5.—After native service, we started in Mr. Hadfield's boat to go twenty miles to Manawatu River; but wind coming on, we put in to Ohau River, and walked to Manawatu; thence across the country to Te Rewarewa (wrongly placed in Wyld's map) about seven miles inland, avoiding thereby the great bend of the river which you will observe near the mouth of the Manawatu. We arrived at the Pa at eight P.M., and were welcomed with enormous bonfires, most appropriate to the day. Joined the natives at their evening service, in which they were engaged when we arrived. Two pigs killed for our party, and great joy on our arrival.

*Sunday, November* 6.—Opened new native chapel. I preached upon Acts vii. 47, "Solomon built him an house;" contrasting the state of the natives now with that of their fathers, who were "men of blood." Parallel: David and Solomon. Interior of the chapel beautifully fitted up with various-coloured reeds—capable of containing four hundred persons. After service, school. Mr. Hadfield took the class of men, 150; I, the women, 100. At the evening service, I read, and Mr. Hadfield preached.

*November* 7.—Began the ascent of the Manawatu—six canoes, each eight polemen; most easy and pleasant conveyance. Mr. Hadfield, the Judge, and myself, had each our canoe, in which we arranged our bags so as to make comfortable couches. A mail from England having arrived at Wellington, letters and English newspapers were

Digitized by Google

forwarded to me at Te Rewarewa, and supplied me with delightful reading at such time as the beauty of the river-scenery did not engross my attention. At night, we encamped on the banks of the river.

*November* 8—11.—Spent in ascending Manawatu; lovely river, lower part of course between flat banks covered with wood. Higher up, the river flows down through a beautiful mountain-pass between high cliffs, clothed with wood from the summit to the water, with bold masses of rock peeping out at intervals. In this pass, is the only rapid which cannot be ascended without unlading the canoes. This occupied half an hour, and we again proceeded up the river, through a succession of perfect landscapes of soft woodland scenery. Several small native settlements on the banks, at which we stopped; at Kaiwitikitiki, the Chief brought us out a present of twenty-five baskets of potatoes, which I acknowledged by a present of books. At all the places we found a hearty welcome, and a great eagerness for instruction.

*Friday afternoon.*—Reached the highest navigable point of the river, and began our land journey; passed through some small woods and grass plains, and then crossed a long wood, which occupied the whole of Saturday. Encamped on a small plain at the extremity of the wood. Evening service, as usual, closed the day. Mr. Hadfield returned to Waikanai.

*Sunday, November* 13.—Conducted native services to my party of thirty natives—a most happy

Digitized by Google

Sunday. Our camp on a lovely little plain, bounded on all sides with wood, except on one, where a view opened on a range of distant hills. Below us, in a very deep valley, flowed the infant Manawatu, in a very winding channel, with precipitous wooded banks feathering down to the stream. The day was the perfection of New Zealand weather, which is the perfection of all climates—hot, but rarely sultry; bright, but not glaring, from the vivid green with which the earth is generally clothed. If you could have seen the peacefulness of our Lord's-day camp, and the repose of the whole face of heaven and earth, you would have been relieved from many of those fears which seem sometimes to creep into your mind, when you think of my journeys in this country. I took a sabbath-day's journey round our little plain, and then returned to the evening service with the natives.

*Monday, November* 14.—Dived down a steep bank, into a thick wood. Crossed several heads of the Manawatu; and, to our great joy, came out, in a few minutes, upon a noble plain, stretching as far as the eye could reach, and covered, in almost every part, with grass, without a bush or tree of any kind, with the exception of two small Kahikatea clumps—the small remains of an ancient forest which had formerly occupied the ground. To the left was the snowy range of Ruahine, the parent of many streams, giving birth to the Manawatu, on its western face, and on the east to five rivers—the Makaretu, the Tukipo, Tukituki, Waipawamate, and

Digitized by Google

Waipawa, which, after the plain of Rua O Taniwha, unite into one channel, and, under the name of Tukituki, fall into the sea a few miles south of Ahuriri. Our line of path led across all these rivers in succession; during the first eighteen miles, over a surface of soft grass, in general a perfect level, but towards the end rising into gentle grassy downs, on which wild pigs were ranging without fear of molestation. Their security, however, was interrupted; for our natives, with appetites sharpened by a journey across a country without inhabitants, gave chase and captured four.

In the evening, encamped on the river Waipawa, —one of the five rivers which contribute to form the Tukituki.

*Tuesday, November* 15.—Walked over plains and gentle hills, chiefly covered with grass, to Roto Atara, a small settlement on an island in the middle of a small lake, surrounded with grassy downs; the whole scene the picture of repose, and a welcome sight, as being the first of the villages connected with the east coast, which we reached, after passing over a space of sixty miles altogether uninhabited. The natives, on seeing us, sent canoes to bring us to the island, where we were received with all ceremony, welcomed with speeches, and presented with ducks, potatoes, and lake shellfish. I made my return, as usual, in Gospels of St. Matthew, from the stock supplied me by the Society for Promoting Christian Knowledge. The Chief of the place, who had harangued us in a

Digitized by Google

flowing blanket with all the dignity of a Roman senator, when the time came for our departure, prepared to accompany us, by dressing himself in a complete English suit of white jean, with white cotton stockings, shoes, neckcloth, and shirt complete. His wife was dressed in a brilliant cotton gown, spotted with bright red, a good English bonnet, but without shoes or stockings. The canoe in which we were to cross the lake, being in shoal water, some way from the shore, the dutiful wife saved her husband's shoes and stockings, by carrying him on her back into the boat. At one o'clock, we had the pleasure of seeing Archdeacon Williams and Mr. Dudley coming to meet us. Our junction was effected on the very day appointed by me in a letter written from the Manawatu, on the 13th October, on my way to Taranaki. So you see, travelling in New Zealand is not so difficult as to prevent punctuality in keeping appointments.

*Wednesday, November* 16.—We arrived at Ahuriri, having passed over a very noble plain, watered by the Tukituki. Here we found a very numerous Christian community, though they have been only once visited by a missionary. The chapel is a substantial building, capable of containing four hundred. Here we spent the greater part of the day, conversing with, and joining in service with, the natives. In the evening, we despatched a canoe to go to the harbour, to be ready to take us across the next morning; but it stuck fast, and we were left without our tents and food till near midnight. At

Digitized by Google

last we procured one tent, in which the first Chief Justice, the first Bishop, and the first Archdeacon of New Zealand, and Mr. Dudley, passed the night in their blankets.

*Thursday, November* 18.—Rose at four, crossed the harbour of Ahuriri, and walked along the eastern coast twelve miles to Aropaonui (not in map), where we arrived at 9 P. M., being lighted to our encampment, first by innumerable lights, said to be from an insect like the glow-worm, and at last by the blaze of a burning wood, which glared from every side of the deep valley; in the bottom of which we were encamped, by the side, as usual, of a stream of water.

*November* 19.—After morning service, as usual, started down the pretty valley of Aropaonui; after which our way led over a succession of cliffs, over which the native path is carried, close to the verge, instead of passing through the valley, which generally lies on the inland side of the cliff. In many places the whole upper surface of the cliff is cracked and ready to fall, forming fissures of which we could not see the depth. It is impossible to diverge from the track, however bad may be its line of direction, because of the difficulty of walking through the tall fern. In another place we had to ascend the face of one of these cliffs, the ascent of which occupied nearly an hour; and when we arrived at the summit, I could have thrown a stone to the place from which we started. These tall cliffs, are, in fact, sand-stone hills, which formerly were some way

Digitized by Google

inland, but, by the encroachment of the sea, they have been cut in two. One of the consequences of this formation of the country is, that all the hills drain inwards from the sea; and the water is thus lost in the dry soil instead of flowing down to the beach. For this reason we had great difficulty in finding water, and were obliged, by weariness, to encamp by the side of a swamp. A further search, however, discovered the head of the spring, from which we obtained a sufficient supply. This was a rare case, for one of the charms of this country is in the continual recurrence of gushing streams of the purest water.

*Sunday, November* 20.—Services with our natives, there being no other inhabitants. Another peaceful Sunday. The morning opened, as usual, with the morning hymn of the birds, which Captain Cook compares to a concert of silver bells, beginning an hour before sunrise, and ceasing as soon as it appears above the horizon. When the song of the birds was ended, the sound of native voices, chanting around our tents, carried on the same tribute of praise and thanksgiving; while audible murmurs on every side brought to our ears the passages of the Bible which others were reading to themselves. I never felt the full blessings of the Lord's day, as a day of rest, more than in New Zealand, when, after encamping late on Saturday night with a weary party, you will find them early on the Sunday morning, seated quietly round their fires, with their New Testaments in their hands.

Digitized by Google

*Monday, November* 21.—Arrived at the Wairoa, the station intended for Mr. Dudley. Here we found two horses belonging to Archdeacon Williams. The Wairoa is a very pretty station, with a beautiful river winding through an extensive plain, and communicating with a chain of inland lakes. Here we rested one day, and conducted services with the natives.

*Wednesday, November* 23.—Wairoa to Nuhaka. Path along the beach, with the chain of inland lakes closing us in on the land side. Nuhaka, a remarkably nice native settlement, with the most civil and intelligent natives.

*Thursday, November* 24.—Unwell, and unable to walk, from temporary indisposition. Rode one of the horses. On the way, met an Englishman in the employment of Archdeacon Williams, who came to tell us the chapel at Turanga had been blown down. It was a noble building for native work, capable of containing one thousand persons, and frequently filled.

*Friday, November* 25.—Turanga, Poverty Bay. After a long day's march, the Judge riding my horse, I having recovered, we came to Turanga.

*Sunday, November* 27.—A noble congregation, amounting to at least one thousand, assembled amidst the ruins of the chapel of Turanga. They came up in the most orderly way, in parties headed by the native chiefs and teachers, and took their places on the ground with all the regularity of so many companies of soldiers. We were placed under an

Digitized by Google

awning made of tents, but the congregation sat in the sun. The gathering of this body of people was a noble sight, and their attentive manner, and the deep sonorous uniformity of their responses, was most striking. I preached to them from Acts xv. 16, 17, on Christ's repairing the breaches of David's fallen tabernacle, that the Gentiles might seek the Lord. I am afraid that the subject was more appropriate to the occasion than my language to the subject. During the service, Mr. Williams was duly installed as Archdeacon of Waiapu, or East Cape, and will have jurisdiction over all the country to the eastward of the 176th degree of east longitude. After the morning service, the natives formed into their classes for reading and saying the Catechism. The native character appears in this in a most favourable light—old tattooed warriors standing side by side with young men and boys, and submitting to lose their place for every mistake with the most perfect good humour.

*November* 30.—Walked along the shore of Poverty Bay, and the bays to the northward of Pakarae. The whole of this coast forms a succession of small bays, with the most lovely scenery. The general character is a half-moon bay, with a rich back-ground of wooded hills sloping down to a firm sandy beach of a warm reddish grey stone, which, with a bright blue sky overhead, (which was generally the case,) forms a combination of the most pleasing colours; and with a large party of natives forming themselves into moveable groups,

Digitized by Google

presented a succession of perfect landscapes. We did not reach Pakarae till 8 P.M., where we were hospitably received by the natives, to whom I performed the evening service in a native house, so full of heat and smoke that I could not see to read till my eyes had been relieved by profuse watering.

*December* 1.—After morning service as usual, we started at seven, and walked under a grand headland, called by Captain Cook, Cape Gable End, and it is well named, as it is in the form of the end of a large building, and, from its brilliant whiteness, can be seen at a great distance. At its base are fine caverns and rocks, through or over which we clambered. It is one of the most striking sea views that I ever saw.

After leaving this, we passed through Uwawa, in Tolaga Bay, where a house is in progress for Mr. Baker, a catechist of the Church Mission. Here we were most kindly welcomed by the native teacher and his wife, one of the most worthy couples that I have seen in the country. Arrived at Kaiawa, our sleeping place, at half-past nine P.M.

*December* 2.—Passed Anaura Bay, abounding in lovely scenery, of the same character as before; then through Tokomaru Bay, where a small vessel was lying at anchor, engaged in the pig trade, which is brisk along this coast. Our natives having lingered behind to eat at the different settlements, we did not leave Tokomaru till half-past five P.M., having still five or six hours' work to do. We made a twilight ascent up a steep valley called Tawiti, which

Digitized by Google

occupied us nearly two hours, and then had a long walk along the flat summit, from which the outline of the distant mountains Ikurangi, (the Parnassus of New Zealand,) with its two peaks, and others near it, stood out in the face of the sky, from which the last gleam of daylight had not disappeared. We then descended on the opposite side, through some steep woody hollows, so dark that I could not see a particle of the native who gave me his hand, and went before to assist me in the descent. The twinkling of a thousand glow-worms made the "darkness visible." Some of our natives in the rear, not liking the darkness of these passages, afterwards lighted up enormous fires on the top of the hill, which threw a light as strong as that of the moon upon our path. On arriving near to the native settlement, which is at the foot of a very steep descent, the natives rushed out with torches of dry reeds, and carefully lighted us to the bottom. This was our latest march, as we did not reach our resting place till half-past eleven P.M.

*Saturday, December* 3.—After a pleasant and varied walk over sand and shingle, we came at five P.M. upon the valley of the Waiapu, and a lovely view it was. A rich plain of grass and fern land lay before us, through the middle of which the Waiapu runs in a broad shingly bed. In the centre of the plain is the large Pa of Rangitukia, and beyond it the mission-house of Mr. Stack. Rich patches of wood are scattered over the higher parts of the valley, over which the double head of Ikurangi

Digitized by Google

rose, supported by its three satellites, Aurangi, Taitai, and Wariki, a noble mass of mountain, with the sun setting gloriously behind it. We arrived at Mr. Stack's house at sunset, and pitched our tents under the verandah of his unfinished building.

*Sunday, December* 4.—A very full congregation assembled at Rangitukia, many being obliged to stay outside. After morning service, I had an English service with some settlers at the place. There is now scarcely one of the Mission settlements at which parties of white men have not settled, and the missionaries very properly invite them to an English service every Sunday. In the afternoon a very large congregation assembled again at Rangitukia; and the heat of the day having gone off, we had Divine Service in the open air, in the shade of the chapel, the natives forming orderly rows "by fifty in a company" on the grass.

*Monday, December* 5.—Made many inquiries about a short cut across from Rangitukia to Opotiki. The natives told us that there was a war-path which the old men knew, but which had been little used for some years, and was much overgrown. However, we resolved to try it, and started at four P.M. to Wakawitira, ten miles up the course of the Waiapu, where we assembled such of the natives as were not at their cultivations, to evening service.

*Tuesday, December* 6.—Started with a party of about twenty natives, laden with food and armed with hatchets. Our course led up the bed of the river Waiapu, which we forded an indefinite number

Digitized by Google

of times. Lovely views of the near hills, Taitai, and the other satellites ; Ikurangi himself hidden in a mist. In the evening, encamped by the river.

*Wednesday, December* 7.—Worked our way through an old Maori path, much overgrown with wood, to an old Pa, on a hill commanding a noble view of Ikurangi, which burst its veil of clouds as we reached the brow, opening one of the finest mountain landscapes that I ever saw. The Waiapu, now a narrow stream, glittered below us. Descending to the river, we resumed our course, continually crossing the winding river. Travellers more minutely curious than myself would have counted the exact number of fordings ; but I contented myself with the general impression that it was a day of as much wading as walking. Lighter persons than myself are usually carried over by the natives ; but I did not like to impose my weight upon men already wearied with their heavy loads. The great kindness of the natives was most striking, as I could scarcely persuade them to desist from carrying me. At four P.M. we came to the commencement of a long woody ascent, on which the natives told us we should find no water, and for that reason wished to encamp for the night. But as we had still some hours of daylight to spare, we resolved to go on, and satisfied the fears of the men by filling two Mackintosh life-preservers with water. At sunset, we found ourselves half way up a lofty woody ridge, through which we pushed our way at the rate of half a mile an hour. Encamped

Digitized by Google

in a small open space, and found our supply of water very useful, as there was no other water in the place.

*Thursday, December* 8.—Rose at four, in the midst of the most melodious concert of birds from all parts of the wood. Started at five, with six natives to clear the way, in advance of the main body. At noon, arrived at the summit, which was still thickly covered with wood. We had been walking all the morning in a cloud which hung upon the top of the mountain. The native path, such as it was, went over the highest ridge as usual, probably from the desire of the war parties to keep the highest ground for fear of surprise. This is the only respect in which we suffer from the warlike character of the natives in former times, as their present disposition, as far as I have seen it, is remarkably peaceable. Towards evening, we descended to the river Raukokore, a beautiful stream, with high wooded banks, forming a succession of noble amphitheatres, along which we walked for two miles, and then encamped for the night on the margin of a deep still pool of the purest water, formed in the side of the main channel of the river. The men being very tired, I made them my usual restorative, which I call "rongoa" (medicine), as it is inconsistent with native etiquette for a Chief to prepare food. My rongoa is made thus—Boil a large kettle of water: in a separate pan, mix half a pound of chocolate beaten fine, two pounds of flour, and half a pound of sugar; mix to a thin

Digitized by Google

paste, and pour it into the water when boiling; stir till the mess thickens. This is a most popular prescription with the natives, as you may judge from the ingredients, and very nourishing and warm for men who have to sleep out at night in a damp climate. Evening service, as usual, closed the day.

*Friday, December* 9.—Morning service, as usual. Walked down the bed of the Raukokore river, often fording. The banks rose almost perpendicular, but still covered with trees clinging to the crevices of the rocks, and pendulous plants clothing the face of the precipices. Every bend of the river opened a new scene of beauty and luxuriance. At ten, we came to the junction of a small brook, up the course of which we clambered, till it parted into three branches, where we came to a stand, our guides being in doubt. At last, one of the party discovered a fragment of an old firebrand, which decided the point. After ascending about a quarter of a mile over the rocky bed of the stream, we came to a very curious and most surprising pass, in which a little brook flowed through a deep cleft between two abrupt precipices, in a channel about six or seven feet in width. At the bottom of the chasm, the solemn effect of "the shadow of the great rock" was most striking. A damp coolness in the air proved it to be a place where the sun's rays never entered. Over head, the arching trees partially intercepted the sight of the bright sky above. After threading the brook through this defile, we came to the ascent of a fine wooded hill—

Digitized by Google

Kaki o te Moana—up which we walked by a very steep path, and descended by a similar path on the opposite side. The last descent to the brook Kereu, below, was rather abrupt; and we were obliged to go down cautiously, with the aid of ropes, borrowed from our various packages. I went down first, and was followed by the Chief Justice and Mr. Stack, the Church Missionary. The latter was very unwell at the time; and on reaching the bottom, was seized with a spasm, caused by anxiety which he felt for my safety. He was so unwell, that we were obliged to make a litter of our tent-poles, and have him conveyed by the natives to our encampment. We pitched at about a mile distance, on a small piece of alluvial soil, deposited in a bend of the river—the rest of the banks being rocky and precipitous. A more glorious woodland amphitheatre cannot be conceived than that in which we rested for the night.

*Saturday, December* 10.—Walked down the bed of the river Kerue, which we forded an indefinite number of times. The same lovely character of the scenery continued; richly-wooded hills, combining in numberless varieties of form and light and shadow. As we descended, the bed of the river began to expand into wider spaces of alluvial soil, clothed with Koromiko and Tutu trees, fresh with the vivid green of their spring shoots, intermixed with flowering shrubs of every tone of colour, and backed by magnificent wooded hills, from the steep sides of which each single tree seemed to stand out in individual beauty, though grouped with the mass



Digitized by Google

of the surrounding forest, especially the tree ferns which starred the face of the hills on every side. At two o'clock, a fresh breeze came sweeping up the valley,—announcing, by its refreshing coolness, that the sea was near ; and in another hour we emerged, to our great joy, upon the coast of the Bay of Plenty, near a place marked on Wyld's map Te Kaha, but called by the natives To Kakahu. Here we encamped in the middle of the Pa, in which we were sorry to find (what is very unusual) that the majority of the population were heathens. In the evening I performed divine service in the native chapel, the ruinous state of which, and the smallness of the congregation, confirmed the rumour which I had heard, of the relapse of the principal chiefs from Christianity.

*Sunday, December* 11.—Conducted the usual native services, morning and afternoon, and the mid-day school, and afterwards visited the principal chief of the place, to remonstrate with him on his abandonment of religion. It appeared that various causes had led to the relapse of the chiefs, among which was the death of some of their children, which they attributed to the displeasure of their own Atua (spirit) at the introduction of Christianity.

At sunset, the whole outline of the Bay of Plenty, Mount Edgecombe, Whale Island, Sulphur Island, and Tauranga Head, was beautifully relieved, upon a bright belt of straw-coloured light, under a heavy canopy of rain clouds. The coast of the Bay of Plenty is in accordance with its name, the native

Digitized by Google

cultivations often sloping down the gentle hills which skirt the belt of sand upon the sea-shore, and the rich Potohukawa trees covered at this time with crimson blossoms, combining the beauties of a forest tree and a green shrub, give the appearance of an ornamental garden, instead of the usual bleak and barren features of the coast.

*Monday, December* 12.—Walked through scattered native plantations of potatoes and kumera, to a fine wooded headland Pokoinu. From the top, a beautiful sea view, with Sulphur and Whale Island on the horizon; the former covered, as usual, with its white canopy of sulphureous steam. At the next settlement, Maraenui, we found an old native who was said to remember Captain Cook; but his information amounted to little more than some old stories, which he might have heard from others. We could not ascertain that he had any personal recollection on the subject. In the evening, we came to a native settlement at Tungapahore, with very neat and extensive cultivations. Here we found Mr. Wilson, Catechist of the Church Mission, who had come on from Opotiki to meet us. We encamped for the night in company with him, and in the evening I examined and baptized several of his candidates.

*Tuesday, December* 13.—Walked alternately over beach and inland paths till we came to Opotiki, a Church Mission station in the Bay of Plenty. In the evening, the candidates for baptism assembled at Mr. Wilson's house, instead of at the Pa. This

Digitized by Google

they did to save me the trouble of going to them, but I should have preferred meeting them in the chapel. However, it was too late to make the alteration, so I held the baptism in the open air.

*Wednesday, December* 14.—Late in starting. Mr. Wilson wished to accompany us, but was prevented by illness. About noon, we arrived at the Oheira river, where we were detained three hours for want of a canoe ; at last we crossed, and walked over a good sandy beach to within three miles of Wakatani ; then turned inland over a good horse-path cut by the natives for Mr. Wilson's convenience, and arrived at Wakatani at nine P.M. Here I found a schooner belonging to the natives on the point of returning to the Bay of Islands, and engaged the captain (also a native) to take a letter to the Waimate, which I have since found was duly delivered. Wakatani being a place of indifferent character, we walked on two miles to Pupu arue, where we were most hospitably received by the people.

*Thursday, December* 15.—Examined and baptized several candidates. Walked on over loose sand to Matata, from whence we enjoyed a fine view of Putawaki, Mount Edgecombe, distant about ten miles. Its height is over-rated on Wyld's map. When I saw it, it had no snow, and I should think is not more than 7,000 feet high at the utmost. Crossed a small river, and arrived at Otamarora, where we found an English schooner, and again sent letters to Waimate.

*Friday, December* 16.—Started at eight, and

Digitized by Google

walked along the beach to the river Waihi. Found a canoe on the bank, and pushed and paddled across with our tent poles, which, in all journeys of this kind, have many employments, sometimes forming a litter to carry us over swamps; sometimes serving as paddles, and very often as walking-sticks. After crossing, we went on towards Maketu, a place lately rendered notorious by a murder committed by some of its inhabitants upon the people of Mayor Islands. I am sorry to say that this is the second proved act of cannibalism which has taken place within the last year: on this occasion two of the dead bodies were eaten. On our way we learned that the Governor and the soldiers had arrived at Tauranga, fourteen miles from Maketu, in order, as was supposed, to bring the offenders to justice. We therefore expected to find the place in considerable excitement. When we came within half a mile of the Pa, we heard firing, which was a signal to the two natives who had kept up with us (the rest, ten in number, having stayed behind to eat) to place themselves in our rear, not that they loved us less, for they proved themselves very faithful lads, but that they loved themselves more. As we approached, the firing continued, but the sounds were rather those of double-barrelled guns than muskets; so we walked straight on, and went into the Pa, where we were received with every appearance of goodwill, much shaking of hands, and shouting of "haere mai," the principal murderer being the most assiduous in his attentions. We were conducted to a house

Digitized by Google

built as a store for Mr. Chapman, the Missionary at Rotorua, who uses this place as his sea-port, where we found three large sea-chests, upon which we sat, expecting the natives to ask us to stay, as it was towards evening. The house was soon filled with men, women, and children, all very full of questions as to what the Governor was going to do; to which Mr. Stack made answer that the Governor had one business and the Bishop another, and that we should both attend to our own; to which the natives made the usual answer of approbation, "E-tika ana," "it is just." Finding that they could get no information from us, they began to give us significant hints to go. First, they said there was no food for our baggage pony; then they added that there was no food for our men; and finding that these hints were not taken, they asked us next, where we intended to sleep? As we had already shown our disposition to sleep where we were, by falling into a sound nap upon our sea-chests, we took this as sufficient intimation that they wished to get rid of us, and accordingly, after waiting two hours for the assembling of our party, we crossed the Maketu river, and went on about two miles to an old deserted Pa, Te Tumu, the inhabitants of which were destroyed a few years ago by the people of Maketu. Here we encamped for the night.

*Saturday, December* 17.—Walked on towards Tauranga, and when about three miles from that place, met Mr. Brown and Mr. Kissling, two Clergymen of the Mission, coming to meet us. Crossed

Digitized by Google

the harbour of Tauranga in Mr. Brown's boat, and arrived at the station, a pretty cottage of native workmanship, surrounded with rose-trees, all looking so comfortable and suitable, that I was much prepossessed in favour of the inmates by the appearance of their dwelling; nor was I disappointed, as I found Mr. and Mrs. Brown extremely sensible and right-minded. The acting Governor and Mrs. Shortland, with a suit of secretaries and interpreters, were staying at the station, in spite of which perturbation, Mrs. Brown pursued the even tenor of her domestic duties, not deviating apparently from their ordinary mode of living, which I considered a most judicious proceeding. Some persons would have made a great fuss and preparation on receiving the heads of the State, the Law, the Army, and the Church. But her line was the right one, and most suitable to the character of a mission station.

The Chief Justice and I pitched our tents in an orchard of peach trees, adjoining to Mr. Brown's study, which was now used as a common sitting-room for all the visitors. The Governor was in considerable doubt as to the course of action to be adopted towards the people of Maketu, not wishing to kindle a native war, and so throw the country back into its former state. He had much conversation with the Chief Justice on the subject, but I did not express any positive opinion, as I wish, whatever may be the proceedings of Government, to keep the Mission clear of any misunderstanding with the natives. But I believe that the fact of our quiet passage

Digitized by Google

through Maketu had a good effect in softening down the minds of all the party.

*Sunday, December* 18.—Preached to the natives in the morning, and to the English afterwards. Then went seven miles in a boat to a small Pa, Puke Wanake, where I performed the whole service, and returned with beautiful moonlight to the station, which we reached at half-past eight P.M.

*Monday, December* 19.—Stayed at Tauranga. Wrote letters. Some of the military officers recommended us not to go by Rotorua, as the natives of that place are of the same tribe with those of Maketu ; but as we had already told the people that we intended to go that way, we determined not to alter our route.

*Tuesday, December* 20.—Left Tauranga at one, and walked twelve miles over the plain of Tauranga (an extensive flat covered with fern) to the entrance of the great wood extending to Rotorua Lake. Encamped for the night in a potatoe ground, which was both bed and board.

*Wednesday, December* 21.—Started at half-past six. Walked nine hours through the wood, the last half of the way being a good wide horse-path, cut at the expense of the Mission by the natives of Rotorua,—the last three miles entirely cleared of stumps, and coated with powdered pumice-stone ; forming as good a road as any in England. On emerging from the wood, a noble view of Rotorua Lake—the island Mokoia in the centre, the steam of the hot-springs rising in a thick cloud, at the

Digitized by Google

north end, and the beautiful wooded hills of Latawera, forming the back-ground. We walked down to the shore of the lake, where we assembled the natives for evening service, and then sailed across in Mr. Chapman's boat, to the Ngae, the Mission-station. It is a mistake to suppose that there is only one lake: the whole district of Rotorua includes eleven lakes. Mr. Chapman's house is a comfortable native building, in which the Judge and I were very well accommodated. I forgot to mention that Mr. Stack, my companion from the East Cape, left us at Tauranga.

*Thursday, December* 22.—Received visits from most of the native teachers, conversed with them, and distributed books. Afterwards walked to some hot-springs, a short distance from the station, where we found vast cauldrons of black mud boiling furiously. A little further on was a small brook of milky water, at one place forming a series of small cascades, each falling into a little rocky basin, about the size of a man. The Judge and I chose each our basin, and bathed in the tepid water, which was about the usual temperature of a warm bath: a sprain, which I had had for some days, was entirely removed. At three P.M. we went, in Mr. Chapman's boat, to the other side of the lake, and assembled the natives to evening service, at Ngongotaha, where the road to Maungatautari begins.

*Friday, December* 23.—Morning service; walked four miles over fern-hills, to the entrance of a wood, through which we walked nine hours. Great

Digitized by Google

scarcity of water, an unusual want in New Zealand. After leaving the wood, we walked on several miles, in hopes of finding a spring; but at last, night coming on, we were obliged to encamp in a deep valley by the side of a swamp, where we found water, such as it was, which the natives drew for us with the least possible admixture of mud, by "wariki"ing the bottom of the hole; that is, spreading branches of trees over the mud, and letting the water filter up through the leaves.

*Saturday, December* 24.—Walked two miles, and arrived at a small village, where was plenty of swamp water, and one small spring, which we drank dry. Here our party stopped to breakfast, and I held a reading and catechising with the inhabitants. Afterwards walked on, with very hot sun, over dry fern-hills, where we expected a similar want of water; but, just as the party were beginning to be thirsty, we came suddenly upon the Waiho (Thames), rushing, like an arrow, through the middle of the barren country, with a bright blue stream, full of life, and sparkling with purity. It is a river worthy to be named as it is; but as yet it has no Eton or Richmond on its banks. Still its name brought to my mind all the most happy passages of my life. Crossing a succession of little rock-streams, tributaries to the Waiho, and equally pure and bright, we climbed a steep ridge, commanding a noble view of the whole valley of the Thames; but the river itself was too deep in its bed to form a feature in its landscape.

Digitized by Google

Towards sunset we came to another ridge, on surmounting which the noble Waikato came in view, forcing its way through a most singular valley, where the excavations, made apparently by the river, have all the evenness of the works of a railway, or a regular fortification, owing, I suppose, to the different characters of the strata through which the river has cut. The path crosses the river by a native pig-bridge, composed of two trees, with a hollow wattle of brushwood in the middle.

The whole river is here compressed in a channel from twenty to thirty feet wide, through which it boils and rushes in a most magnificent manner. Of course there are a sufficient number of legends of persons swept away. Below, the river falls over a rocky ridge, and then resumes its wide and shallow appearance. The effect of the narrowing of the bed is very remarkable above. It seems that a portion of the stream is headed back by the narrowness of the channel, and driven into the hollow, which has been gradually eaten away, till it is now a very large basin, with deep perpendicular banks. At half-past seven P. M. we arrived at Nga Totara, one of the small villages which go by the general name of Maungatautari. A large fire had demolished the chapel, and most of the dwellings; but we pitched among the ruins, and found the natives most kind and hospitable.

*Sunday, Christmas-Day.*—Walked two miles to Whareturere, another of the Maungatautari villages, where I found a good chapel, in which I officiated,

Digitized by Google

and, after morning service, asked and answered questions in the Bible, till time of school: then conducted the school, and afterwards took a different route back to my tent, to call on a chief reputed to be a heathen, but professing Romanism. I had a long conversation with him, but with what effect I was not able to judge. In the evening, he walked back with us, and attended our evening service, which we held in the open air, for want of a chapel.

*Monday, December* 26.—Walked several miles through native cultivations, and wheat fields of very considerable extent. Came to Te Wera a te Atua, the last of the cluster of villages: where we were greeted with letters from Auckland, and a present of raspberries from the native teacher—both quite unexpected in a small village in the heart of New Zealand. After a conversation with the natives, we went on over very swampy land to Otawao—a Mission-station near the Waipa river. Mr. and Mrs. Morgan received us hospitably.

*Tuesday, December* 27.—A large body of natives assembled to morning service in the open air, the chapel having been blown down. After service, the school, at which I was much struck by a fine old blind man catechising his class; his whole manner and figure was most venerable. The same evening, we started late to walk ten miles to Puehunui, on the river Waipa, where Mr. Maunsell's boat was in readiness to take us down the river. After a night walk we arrived, at about nine P.M., on the banks of the Waipa, and encamped.

Digitized by Google

*Wednesday, December* 28.—Embarked on board the boat with a crew of seven natives with paddles, and rowed down the deep and still stream of the Waipa, at the rate of six miles an hour; the ease and comfort and speed of our journey contrasting most delightfully with our long and slow marches over land.

Waipa is a most valuable river for inland navigation. For fifty miles above its junction with the Waikato, it is navigable by vessels of many tons burden with the greatest ease; and the stream is so gentle that vessels may ascend and descend with almost equal facility. These rivers are wrongly marked in Wyld's map. That marked Horatu, should be named Waikato; and that marked Waikato, Waipai. About four P.M. we came to the junction of the rivers Waipa and Waikato, where the Waikato comes rushing in like an arrow, reminding me of the confluence of the Rhone with the Saone at Lyons—the quiet Saone answering to the Waipa, the Rhone to the Waikato. Towards sunset, we came to Kaitotohe, Mr. Ashwell's Mission-station, where we pitched our tents in a little grass plot in front of his house.

*Thursday, December* 29.—Resumed our course down the Waikato. In the middle of the day, stopped to converse with Te-Wero-Wero, the great chief of the Waikato, whose wife, who has all the manners of an old lady of quality, entertained us with eels cooked in the native oven. Late in the day we came to the mouth of a small creek, up which the Judge wished

Digitized by Google

to go, in order to join a path leading over the Isthmus to Auckland, being anxious to spend New Year's day with Mrs. Martin. We found the creek much longer than we expected, and ending in a narrow ditch through a swamp, through which we pushed four hours in the dark, till neither boat nor canoe would float. We then sent some natives forward to light a fire on dry ground, and afterwards, following the light of their beacon, we waded a quarter of a mile to terra firma, through black mud up to the knees.

We encamped at ten P.M., and were soon as comfortable as usual.

*Friday, December* 30. — Found ourselves encamped on the side of a fern hill, overlooking a dismal swamp, many miles in extent. A few huts had been built for the use of the native pig dealers, who make this their passage from the Waikato to Auckland. Many canoes were lying on the mud, awaiting the return of their owners from the market. The poaching of the feet of the pigs had made the swamp worse than it was by nature. By this avenue especially, Auckland is so abundantly supplied with pork, that meat has been at a reasonable price from the first. Here the Judge and I parted; he to go to Auckland, I to the mouth of the Waikato. He accomplished his wish by reaching his own house at seven P.M. on Saturday, December 31, the day on which he had looked forward from the beginning of his journey. I paddled back with Mr. Ashwell through the swamp, and regained the

Digitized by Google

rapid stream of the Waikato, which carried us smoothly down to Maraetai, the Mission-station of Rev. R. Maunsell, at the mouth of the river Waikato. Mr. and Mrs. Maunsell received me into their house.

*Saturday, December* 31.—Spent the day in conversing with Mr. Maunsell on the subject of the Translations of the Bible and Prayer Book. He is one of the best linguists in the Mission, and is now engaged upon the Old Testament. I had seen him before at Auckland. I have formed a Translation Committee, composed of two Clergymen and two Catechists, Archdeacon Williams, Mr. Maunsell, Mr. Hamlin, and Mr. Puckey, to revise all old translations, and to look over all new matter; so that I hope in due time to get a standard copy of the Bible and the Prayer Book, to be published under authority.

In the evening the natives assembled to a Bible class.

*Sunday, January* 1.—Reviewed, with great thankfulness, the various events of the past year, so full of new and important features. At the morning service, preached on "The former things are passed away; behold, I make all things new." After morning service, school as usual; and then the afternoon service, at which Mr. Maunsell preached, and I read. Between the two services, we had an English service for Mr. Maunsell's family and a few settlers.

*Monday, January* 2.—Crossed Waikato harbour in Mr. Maunsell's boat, and went along the sands

Digitized by Google

to Pehiakura, half way to Manukau, and one mile inland. The rich Potohukawa trees clothed the ascent of the sandy bank with thick masses of their crimson flowers. The chapel at Pehiakura had a very respectable appearance, having large glass windows, the gift of the late Governor. The native teacher is a Wesleyan; but he was very attentive to us, and supplied us with potatoes and goats' milk.

*Tuesday, January* 3.—My last pair of thick shoes being worn out, and my feet much blistered with walking the day before on the stumps, which I was obliged to tie to my insteps with pieces of native flax, (*phormium tenax,*) I borrowed a horse from the native teacher, and started at four A.M. to go twelve miles to Mr. Hamlin's Mission-station at Manukau harbour, where I arrived at seven A.M. in time for his family breakfast. After breakfast, wind and tide being favourable, I sailed in Mr. Hamlin's boat ten miles across Manukau harbour; a noble sheet of water, but very dangerous from shoals and frequency of squalls. A beautiful run of two hours brought us to Onehunga by noon. I landed there with my faithful Maori Rota (Lot), who had steadily accompanied me from Kapiti, carrying my bag of gown and cassock, the only remaining article in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes (thin ones) were strong enough for the light and sandy walk of six miles which remained from Manukau to Auckland.

Digitized by Google

At two P.M. I reached the Judge's house, by a path, avoiding the town, and passing over land which I have bought for the site of the cathedral; a spot which I hope may hereafter be traversed by the feet of many Bishops, better shod and far less ragged than myself. It is a noble site for a large building, overlooking the whole town, and with a sea view stretching out over the numerous islands of the gulf of Houraki.

My reception at the Judge's was most pleasing, and the hearts of the whole party, thus reunited after so long a separation, were as full, I trust, of thankfulness as they were of joy. I waited quietly in their house, hoping for the arrival of the Church Mission schooner, Columbine, from the Bay of Islands, and resolving not to be in a hurry to return to the Bay till Sunday was past, on which day I intended to hold a confirmation, but had postponed it, the church not being completed.

On Saturday, January 7, I saw a schooner sailing up the harbour, which I thought must be the Columbine, but it proved to be the Union, from the Bay of Islands; by which I received letters reporting the rapid decline of Mr. Whytehead's health, and the fear of his speedy dissolution. Two medical gentlemen had examined him, and reported the state of his lungs to be past recovery. I was partly prepared for this by previous letters; but when the reality of the blow came upon me, it almost overpowered me for the time; for we have walked together in God's spiritual house so long, that his death will be like



Digitized by Google

the loss of another brother. When I recollected the last scene before I quitted Wellington, the interment of poor W. Evans, my journey seemed, like the rebuilding of Jericho, to be begun and ended in the death of my children. Still I thank God that the clouded side of the pillar was not always before my mind; but from time to time the light would reappear, and I thought I saw in the signal mercies which God has already granted to this country, an earnest of greater blessings; and then it seemed as if the death of those whom I loved and trusted most was another proof of the profusion of his bounty in giving such men to be buried under the foundations of my infant church, for the generations that come after to remember and imitate.

After reading my letters, I went immediately to the harbour, and engaged the Union to return to the Bay of Islands the same afternoon, and started with the coming tide, with two daughters of Mr. Williams under my care, who had been on a visit to friends at Auckland.

On Sunday, January 8, we were gliding rapidly along the east coast. Service on deck, nearly at the same point at which I performed divine service on board the Bristolian, on the 29th of May, the day of my first arrival in New Zealand. This will give you an idea of this climate: that in midwinter and midsummer it was equally pleasant to remain uncovered on deck during the greater part of the day. In the afternoon I read Exodus with the Maoris on board, and afterwards read through, with

Digitized by Google

melancholy pleasure, the volume of poems of my dear Chaplain: after which I found my mind much soothed and comforted.

*Monday, January* 9.—At six A.M. off Cape Brett: wind contrary. Beat inwards for some time; but at nine it fell calm, just as we were off the Cape. I had just given directions to lower the boat, with the intention of rowing into Paihia, as on the occasion of my first visit, when the water suddenly blackened to seaward, and the fresh sea breeze came rustling up. In two minutes every sail was full, and the schooner's head right for Paihia. In three hours we had run the whole depth of the Bay, and the boat was lowered to take us on shore. I deposited my young ladies on the beach, and, without waiting to speak to any one, rowed up to Waitangai to the beginning of the path to the Waimate, which I reached at two P.M. I then started on foot with Rota and Waata (the Judge's lad), and reached the Waimate with a very full heart, at half past six. How pleasant was the sight of the little white spire rising up among the trees and corn-fields! On the way I learned that Mr. Whytehead was still alive. To avoid surprising him, I went round to the back door; but little William, who has found his tongue during my absence, came running out, and called out so loudly, that Mr. Whytehead heard him, and was one of the first to meet me in the passage. His pale and spectral face told its own story; still it was a great blessing to see him again. Mrs. Selwyn was quite well, though she had borne

Digitized by Google

much during my absence: William, full of health and loquacity: all the young men, and Mr. Cotton, perfectly well. Our desolate-looking old house was not much altered for the better during my absence; but it was my home, and that thought gilded its unpainted exterior. I had left the Waimate on the 5th July, and sailed the same evening in the Tomatin from the Bay. I returned on January 9th, after an absence of more than six months, which, after all, was barely time for the objects of my journey.

---

In a subsequent part of the letter the Bishop says—

"Mr. Whytehead's state engrosses much of our thoughts and care. He is sinking quietly into the grave, in a most placid and resigned state of mind, and with no more pain of body than is caused by lying long upon the same parts of his emaciated frame. The weather is now so genial that he may be spared to us for some time longer."

He died on the 19th of March, and was buried on the 21st, at the east end of the Waimate church, the coffin being borne by the students of St. John's College.

---

Digitized by Google

Of St. John's College, at the Waimate, the Bishop writes as follows :—

"Next door to our own house, which is the college, is the Collegiate School, which has not yet been opened, but will probably be set on foot after Easter. The premises have hitherto been used as the Missionary School, and are very complete for the purpose. The Cathedral Library is established at Kerikeri, ten miles from this place, in a fine stone building, partly used as a store. I have just completed the arrangements of the library, so that the goodly presents of my numerous friends are all accessible; and a beautiful sight they are. It is enough to cheer the heart to see such a body of sound divinity collected in this most distant of the dioceses of the Church of England. Add to this the private feeling of knowing that every one of the books is the gift of some friend, whose heart and whose prayers are with us.

"One of the chief advantages of the Waimate is, that we have a spacious church close to the house. It is built entirely of wood, painted white, and gives a very English look to the village. In the interior we have a stone font, an altar-cloth and cushions, a pulpit and beautiful large books, all the gifts of different friends in England.

"Here I held my first confirmation, at which three hundred and twenty-five natives were confirmed. A more orderly, and I hope impressive, ceremony could not have been conducted in any

Digitized by Google

church in England; the natives coming up in parties to the communion table, and audibly repeating the answer—E wakaoetia ana e ahau, 'I do (confess).' It was a most striking sight to see a church filled with native Christians, ready, at my first invitation, to obey the ordinances of their religion. On the following Sunday three hundred native communicants assembled at the Lord's table, though the rain was unceasing. Some of them came two days' journey for this purpose. My Windsor communion plate was used for the second time on this occasion. The natives were much pleased when they were told that it was a present from my congregation in England, and seemed to enter fully into the spirit of the gift."

Digitized by Google

## TABULAR STATEMENT OF VOYAGES AND JOURNEYS ON THE VISITATION TOUR.

### BY SEA.

| | Vessel. | Distance. Miles. |
|---|---|---|
| Bay of Islands | Tomatin | 120 |
| Auckland to Wellington | Victoria | 500 |
| Wellington to Nelson | Victoria | 140 |
| Nelson to Motu Eka and back | Whale Boat | 40 |
| Nelson to Wellington | Perseverance | 140 |
| Taranaki (New Plymouth) to Kapiti | Victoria | 120 |
| Auckland to Bay of Islands | Union | 120 |
| Total by sea | | 1180 |

### BY LAND AND RIVERS.

| | Walked. | Rode. | Boat. | Total. |
|---|---|---|---|---|
| Auckland to Putihi and back | — | — | 24 | 24 |
| Wellington to Petoni and back | 10 | — | 7 | 17 |
| Wellington to Wanganui | 88 | 21 | — | 109 |
| Wanganui to New Plymouth | 83½ | 50½ | — | 133½ |
| Kapiti to Manawatu | 33½ | — | 5½ | 39½ |
| Ascent of Manawatu | — | — | 68 | 68 |
| Manawatu to Ahuriri | 75 | — | — | 75 |
| Ahuriri to the Wairoa | 49½ | — | 9 | 58½ |
| Wairoa to Turanga | 40 | — | 17½ | 57½ |
| Turanga to Waiapu | 75½ | 2 | — | 77½ |
| Waiapu to Opotiki | 91½ | — | 1 | 92½ |
| Opotiki to Tauranga | 64 | — | 1 | 65 |
| Tauranga to Rotorua | 30½ | — | 6 | 36½ |
| Rotorua to Otawao | 75½ | — | 6 | 81½ |
| Otawao to Waikato Heads | 10½ | — | 92 | 102½ |
| Waikato to Manukau | 14 | 13 | — | 27 |
| Manukau to Auckland | 6 | — | 10½ | 16½ |
| Bay of Islands to the Waimate | 15 | — | 2 | 17 |
| | 762 | 86½ | 249 | 1097½ |
| By sea | | | | 1180 |
| TOTAL | | | | 2277½ |

Digitized by Google

Digitized by Google

## SPECIAL CONTRIBUTIONS

FOR

# THE DIOCESE OF NEW ZEALAND.

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| His Grace the Archbishop of Canterbury. | 100 | 0 | 0 | — | | |
| Mrs. Selwyn | 100 | 0 | 0 | — | | |
| A. B., by C. J. Selwyn, Esq. | 100 | 0 | 0 | — | | |
| W. Selwyn, Esq. | 50 | 0 | 0 | — | | |
| Rev. W. Selwyn | 25 | 0 | 0 | — | | |
| Mrs. Hudson | 20 | 0 | 0 | — | | |
| Mrs. Hudson (2*d don.*) (Consols) | 200 | 0 | 0 | — | | |
| Rev. E. Coleridge | 100 | 0 | 0 | — | | |
| Rev. E. Coleridge (2*d don.*) | 30 | 0 | 0 | — | | |
| Rev. E. Coleridge, Eton, collected by | 5 | 0 | 0 | — | | |
| Rev. C. J. Abraham | 50 | 0 | 0 | — | | |
| Rev. E. Balston | 50 | 0 | 0 | — | | |
| Rev. Dr. Hawtrey | 50 | 0 | 0 | — | | |
| Rev. Dr. Hawtrey (2*d don.*) | 5 | 0 | 0 | — | | |
| W. S. Richardson, Esq. | 21 | 0 | 0 | — | | |
| Miss Gaskell | 5 | 0 | 0 | — | | |
| Hon. F. Baring | 12 | 10 | 0 | — | | |
| Miss M. Gaskell | 10 | 10 | 0 | — | | |
| Miss Wilks | | — | | 2 | 2 | 0 |
| Rev. T. Chamberlain | 2 | 2 | 0 | — | | |
| M. F. E. | 10 | 0 | 0 | — | | |
| Mr. Jones | 1 | 0 | 0 | — | | |
| E. A. R. | 8 | 14 | 0 | — | | |
| Rev. C. B. Dalton | 5 | 5 | 0 | 1 | 1 | 0 |
| The Lord Sandon | 10 | 10 | 0 | — | | |
| Robert Few, jun. Esq. | | — | | 2 | 2 | 0 |
| Sir C. Price, Bart. King William-street | 5 | 5 | 0 | — | | |
| Floreat Etona | 50 | 0 | 0 | — | | |
| George Frere, Esq. | 50 | 0 | 0 | — | | |
| Lady Elizabeth Perceval | 10 | 0 | 0 | — | | |

Digitized by Google

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| Anonymous, per Brentwood Church Union | 10 | 0 | 0 | 5 | 0 | 0 |
| C. B., per Rev. C. B. Dalton (for *five* years) | | — | | 1 | 1 | 0 |
| The Lord Courtenay | 5 | 0 | 0 | 3 | 0 | 0 |
| M. Yeatman, Esq. Richmond | 5 | 0 | 0 | — | | |
| Henry Hussey, Esq. | 2 | 0 | 0 | — | | |
| Anonymous | 1 | 1 | 0 | — | | |
| Rev. T. Bowdler | 10 | 10 | 0 | — | | |
| Rev. W. G. Cooksley, Eton, for Cathedral | 10 | 0 | 0 | — | | |
| Henry Cotton, Esq. | 5 | 0 | 0 | — | | |
| Miss Fisher | 6 | 0 | 0 | — | | |
| H. Fitzherbert, Esq. | | — | | 1 | 1 | 0 |
| Rev. W. H. Guillemard | 3 | 0 | 0 | — | | |
| E. H. Hobhouse, Esq. | | — | | 1 | 0 | 0 |
| — Hutton, Esq. | 5 | 0 | 0 | — | | |
| Rev. Dr. Jenkyns, Durham | 20 | 0 | 0 | — | | |
| Rev. Thomas Johnson | 10 | 10 | 0 | — | | |
| Rev. John Pardoe | 2 | 0 | 0 | — | | |
| Portman Chapel, Marylebone, Offering, Ascension Day, 1843, Exod. xxv. 8. | 1 | 10 | 0 | — | | |
| Alfred Shadwell, Esq. | | — | | 1 | 1 | 0 |
| G. E. Towry, Esq. Sunning-hill, Berks | 2 | 2 | 0 | — | | |
| Rev. J. D. Watson, Northampton | 20 | 0 | 0 | — | | |
| Mrs. Paul, Finedon | | — | | 1 | 0 | 0 |
| Rev. W. H. Hoar, for a Church | 25 | 0 | 0 | — | | |
| Rev. Dr. Lowe, Dean of Exeter | 5 | 0 | 0 | — | | |
| Lady A. Wallop | 10 | 0 | 0 | — | | |
| Lady H. Churchill | 5 | 0 | 0 | — | | |
| Miss Churchill | 2 | 0 | 0 | — | | |
| Miss Horne | 1 | 0 | 0 | — | | |
| Hon. G. Fortescue | 1 | 0 | 0 | — | | |
| Lady L. Fortescue | 1 | 0 | 0 | — | | |
| Rev. John Medley, Prebendary of Exeter. | 5 | 0 | 0 | — | | |
| Rev. J. Dornford | 1 | 0 | 0 | — | | |
| John Carew, Esq. | 5 | 0 | 0 | — | | |
| Rev. G. Kempe | 1 | 0 | 0 | — | | |
| w. J. C. Kempe | 1 | 0 | 0 | — | | |
| . L. Acland | 1 | 0 | 0 | — | | |
| . N. F. Lightfoot | 1 | 0 | 0 | — | | |

Digitized by Google

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| Rev. J. Whyte | | 10 | 0 | — | | |
| Miss Sparkes | | 5 | 0 | — | | |
| Mrs. Lonsdale | 2 | 0 | 0 | — | | |
| A Family of Well-wishers, by J. H. Markland, Esq. | 100 | 0 | 0 | — | | |
| Rev. Geo. Shaw, Fen Drayton, Cambridge | 20 | 0 | 0 | — | | |
| H. S. by Messrs. Rivington | 50 | 0 | 0 | — | | |
| C. E. M., by ditto | 50 | 0 | 0 | — | | |
| C. W. Pullen, Esq. Grosvenor-square | 10 | 10 | 0 | — | | |
| Miss E. C. Fanshawe, Harley-street | 100 | 0 | 0 | — | | |
| Rev. H. Woollcombe, Highampton | | 10 | 0 | — | | |
| Rev. H. Woollcombe, jun. | 1 | 0 | 0 | — | | |
| Rev. G. Woollcombe | | 10 | 0 | — | | |
| Rev. G. M. Coleridge | 10 | 0 | 0 | — | | |
| Richmond, Surrey, St. John's District Small Sums | | 10 | 6 | — | | |
| ———, Meeting | 2 | 15 | 0 | — | | |
| Rev. J. D. Hales | 1 | 1 | 0 | — | | |
| Rev. F. Blandy | 2 | 0 | 0 | — | | |
| M. A. W. | 2 | 2 | 0 | 1 | 1 | 0 |
| Lady Baker | 2 | 0 | 0 | — | | |
| M. A. | 30 | 0 | 0 | — | | |
| Dowager Lady Langham | 10 | 0 | 0 | — | | |
| Rev. T. Farley | 2 | 2 | 0 | — | | |
| Wm. Mount, Esq. | 10 | 0 | 0 | — | | |
| Rev. Wm. Hopkins | 10 | 0 | 0 | — | | |
| Major Lee | 2 | 2 | 0 | — | | |
| George Davis, Esq. | 5 | 0 | 0 | — | | |
| Mrs. John Vaughan | 2 | 0 | 0 | — | | |
| Rev. J. W. Pughe | 1 | 1 | 0 | — | | |
| Miss Erskine | 10 | 0 | 0 | — | | |
| Mr. Stevens | 5 | 0 | 0 | — | | |
| Miss Willis | 5 | 5 | 0 | — | | |
| Eton College, Offertory, Michaelmas, 1843 | 10 | 0 | 0 | — | | |
| Ditto, ditto, Advent, 1843 | 5 | 0 | 0 | — | | |
| Leonard Currie, Esq. | 20 | 0 | 0 | — | | |
| Rev. J. F. Cleaver | 50 | 0 | 0 | — | | |
| The Misses Cleaver | 25 | 0 | 0 | — | | |

Digitized by Google

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| C. J. Selwyn, Esq., Collections by | 3 | 0 | 0 | — | | |
| S. C. | 1 | 0 | 0 | — | | |
| Rev. John Sparke | 5 | 0 | 0 | — | | |
| Mrs. Barnard | 2 | 0 | 0 | — | | |
| Mr. Alderley | 5 | 0 | 0 | — | | |
| Rev. Dr. Williams, Warden of New Coll. Oxon | 10 | 0 | 0 | — | | |
| The Lord Chief Justice Tindal | 100 | 0 | 0 | — | | |
| Rev. T. Shelford | 5 | 0 | 0 | — | | |
| Collection at the Offertory, Stinsford, by Rev. A. G. Shirley | 2 | 10 | 0 | — | | |
| Mrs. Goring | 1 | 0 | 0 | — | | |
| Mr. Dill | 1 | 1 | 0 | — | | |
| S. T. Kekewick, Esq. | 5 | 0 | 0 | — | | |
| A Friend | 5 | 0 | 0 | — | | |
| Col. and Mrs. Whetham | 2 | 0 | 0 | — | | |
| Miss C. Ramsden | 50 | 0 | 0 | — | | |
| Rev. N. J. Merriman | 10 | 0 | 0 | — | | |
| C. S. | | 10 | 0 | — | | |
| Part of the Money collected at the Offertory at Leigh, and placed at the Bishop of London's disposal | 7 | 0 | 0 | — | | |
| R. S. Edensor, at Offertory on Christmas-day—1 Chron. xxix. 16 | 1 | 0 | 0 | — | | |
| A. F. | 2 | 10 | 0 | — | | |
| Collected by the Rev. E. Coleridge | 3 | 3 | 0 | — | | |
| Collected at Stoke Newington | 6 | 6 | 0 | — | | |
| Exeter Committee | 5 | 0 | 0 | — | | |
| Rev. B. R. Perkins, Wootton-under-Edge | 1 | 1 | 0 | — | | |
| Small sums by same | | 7 | 0 | — | | |
| Rev. Thomas Hubbard, Ongar | 5 | 0 | 0 | — | | |
| Collected at Finedon, by Rev. S. Paul | 6 | 6 | 0 | — | | |
| Mrs. Page | 1 | 1 | 0 | — | | |
| Rev. Hinds Howell | 5 | 0 | 0 | — | | |
| C. | 5 | 0 | 0 | — | | |
| W. Wix, Esq. | 12 | 10 | 0 | — | | |
| Collected by Rev. E. Coleridge | 8 | 2 | 0 | — | | |
| Cl. | 50 | 0 | 0 | — | | |
| Proprietors of the Colonial Gazette | 5 | 5 | 0 | — | | |

Digitized by Google

| | Dons. £ s. d. | Ann. Subs. £ s. d. |
|---|---|---|
| Oxford District | 7 19 2 | — |
| A. N., Weymouth | 2 2 0 | — |
| A Gratuitous Insertion of an Advertisement in the English Churchman | 3 3 0 | — |
| Rev. C. Stephens | 5 0 0 | — |
| Messrs. Willis | 5 5 0 | — |
| H. Merivale, Esq. | 5 0 0 | — |
| Rev. J. Clarke | 1 0 0 | — |
| Miss Pestor | 1 0 0 | — |
| Miss M. Pestor | 1 0 0 | — |
| Floreat Etona, (2*d don.*) | 50 0 0 | — |
| Mrs. Downes, 61, Harley-street | | 2 2 0 |
| A. N. | 2 2 0 | — |
| William Cotton, Esq. | 100 0 0 | — |
| W. Selwyn, Esq. (2*d don*) | 50 0 0 | — |
| The Rev. W. Selwyn | | 26 5 0 |
| Rev. Dr. Hawtrey (3*d don*) | 25 0 0 | — |
| K. | 25 0 0 | — |
| Perk | 20 0 0 | — |
| C. G. R. | 10 0 0 | — |
| C. L. Stephens | 5 0 0 | — |
| Offerings at Margate Chapel | 10 0 4 | — |
| A friend of Rev. T. Williams | 50 0 0 | — |
| Rev. R. Downes | 1 0 0 | — |
| Miss A. E. Johnson | 2 0 0 | — |
| The Vice-Chancellor of England | 5 0 0 | — |
| Proceeds of Memoir | 27 17 6 | — |
| Miss Bletchley | 10 10 0 | — |
| B. Storey, Esq. | 5 7 0 | 1 1 0 |
| R. Heathfield, Esq. | 10 0 0 | — |
| W. E. Heathfield, Esq. | 5 0 0 | — |
| The Misses Longman | 1 0 0 | — |
| W. Atkinson, Esq. | 1 0 0 | — |
| T. Reynolds, Esq. | 1 0 0 | — |
| Small sums | 1 17 0 | — |
| A. F. T. | — | 1 1 0 |
| Miss P. H. Maurice | 0 10 6 | — |
| Mrs. F. Greenwood, Rushworth, Bradford, Yorkshire | 1 1 0 | — |

Digitized by Google

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| Anonymous | 2 | 2 | 0 | — | | |
| Mrs. Woodcock, Woolston Lawn, Southamp. | 10 | 0 | 0 | — | | |
| Miss Woodcock ditto | 5 | 0 | 0 | — | | |
| E. | 20 | 0 | 0 | — | | |
| A Vow | 1 | 5 | 0 | — | | |
| The Ladies Phipps | 1 | 0 | 0 | — | | |
| Small sums collected at Richmond | 0 | 5 | 10 | — | | |
| E. C. | 5 | 0 | 0 | — | | |
| Miss Greaves | 5 | 0 | 0 | — | | |
| A. B. | 1 | 0 | 0 | — | | |
| Rev. G. S. Faber | 5 | 0 | 0 | — | | |
| C., by Mr. W. Taylor, Home-office | 10 | 0 | 0 | — | | |
| J. W. Jones, Esq. Hackney | 1 | 1 | 0 | — | | |
| Mrs. J. M. Holbech | 20 | 0 | 0 | — | | |
| Offertory, Eton College Chapel, March 3, 1844 | 5 | 0 | 0 | — | | |
| Bath District | 1 | 1 | 0 | — | | |
| Miss J. Wyld | 5 | 0 | 0 | — | | |
| Anonymous | 22 | 0 | 0 | — | | |
| Lady E. Perceval | 10 | 0 | 0 | — | | |
| Hon. J. C. Talbot | 10 | 0 | 0 | — | | |
| Mrs. L. Champernown | 10 | 0 | 0 | — | | |
| Barking District | 5 | 0 | 0 | — | | |
| Rev. R. E. Copleston | | — | | 1 | 1 | 0 |
| Mrs. Bellairs | 0 | 5 | 0 | — | | |
| For Students, Waimate | 89 | 15 | 0 | — | | |
| Miss J. E. Maurice | 5 | 0 | 0 | — | | |
| Rev. F. Reade | 2 | 2 | 0 | — | | |
| Castle Carey District, per Rev. J. Goldesborough | 8 | 1 | 0 | — | | |
| Mrs. Thos. Brook | 2 | 0 | 0 | — | | |
| Dean of Lichfield | 5 | 0 | 0 | — | | |
| Parsons and Co. Oxford | 2 | 2 | 0 | — | | |
| Rev. D. A. Beaufort | 1 | 10 | 0 | — | | |
| W. Cotton, Esq. | 100 | 0 | 0 | — | | |
| Lady M. M. Cocks | 10 | 0 | 0 | — | | |
| G. Holbeach, Esq. | 5 | 0 | 0 | — | | |
| W. Edgell, Esq. | 1 | 1 | 0 | — | | |

Digitized by Google

| | Dons. £ | s. | d. | Ann. Subs. £ | s. | d. |
|---|---|---|---|---|---|---|
| X. Z. | 50 | 0 | 0 | — | | |
| W. S. Richardson, Esq. | 21 | 0 | 0 | — | | |
| Offertory Collection at Exeter College, Oxford, Rev. Dr. Richards | 25 | 0 | 0 | — | | |
| Rev. R. M. Wood | 10 | 0 | 0 | — | | |
| Hon. George Fortescue. | 2 | 0 | 0 | — | | |
| Mrs. Barstow | 1 | 0 | 0 | — | | |
| Miss Barstow | 1 | 0 | 0 | — | | |
| Miss Boddington | 10 | 0 | 0 | — | | |
| S. E. T. | 50 | 0 | 0 | — | | |
| M. T. | 50 | 0 | 0 | — | | |
| In Memoriam, T. W. | 5 | 0 | 0 | — | | |
| H. Hobhouse, jun. Esq. | 10 | 0 | 0 | — | | |
| Miss Boddington, Bircher, Kington | | — | | 1 | 1 | 0 |
| Portman Chapel, Offertory, Ascension Day, 1844 | 1 | 10 | 0 | — | | |
| Coll. by Rev. H. Dupuis | 139 | 4 | 6 | — | | |
| P. Cazenove, Esq. Upper Clapton | 5 | 0 | 0 | — | | |
| Mrs. Romaine | 2 | 2 | 0 | — | | |
| J. P. Harrison, Esq. | 2 | 2 | 0 | — | | |
| Right Hon. W. E Gladstone. | 20 | 0 | 0 | — | | |
| Collection at Daventry. | 3 | 3 | 0 | — | | |
| Rev. A. W. Tayler | 1 | 0 | 0 | — | | |
| J. Young, Esq. | 1 | 1 | 0 | — | | |
| Friend | 1 | 1 | 0 | — | | |

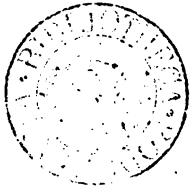
---

*Contributions may be sent to the Treasurers of the Society for the Propagation of the Gospel, 79, Pall Mall; or may be paid to the District Treasurers and Secretaries; to the Bishop of New Zealand's Church Account, at Messrs.* GOSLINGS & SHARPE'S, *Bankers, Fleet-street; or at the following places—Messrs.* BARCLAY & CO.'S *Bank, 54, Lombard-street; Messrs.* DRUMMOND & CO.'S *Bank, 49, Charing-cross; Messrs.* RIVINGTON'S, *St. Paul's-churchyard, and Waterloo-place, Pall Mall; Mr.* DEIGHTON'S, *Cambridge; and Mr.* PARKER'S, *Broad-street, Oxford.*

---

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google



Digitized by Google

Lewis Bucheridge

Church in the Colonies.

No. VII.

# NEW ZEALAND.

PART II.

# JOURNAL

OF THE

# BISHOP'S VISITATION TOUR,

FROM AUGUST TO DECEMBER, 1843.

TO WHICH IS PREFIXED

## AN EXTRACT OF A LETTER

## FROM THE BISHOP TO A FRIEND IN ENGLAND.

THIRD EDITION.

LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY
RIVINGTONS, ST. PAUL'S CHURCHYARD AND WATERLOO PLACE;
BURNS, PORTMAN STREET; HATCHARDS, PICCADILLY;
T. B. SHARPE, SKINNER STREET, SNOW HILL;
AND BY ALL BOOKSELLERS.
1847.

*Aug.* 1845.

Digitized by Google

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

# PREFACE.

In a former Number of the "Church in the Colonies," entitled *New Zealand, Part I.*, an account was given of the Bishop of New Zealand's arrival in his Diocese, and of his First Visitation Tour, from July, 1842, to January, 1843.

The Journal then published, concluded with an account of the Bishop's return to the Waimate, on the 9th of January, 1843; to which was added a brief notice of the death of his Chaplain, the Rev. Thomas Whytehead, on the 19th of March following.

Digitized by Google

The following Extract of a Letter from the Bishop, (which, by the kindness of the friend to whom it was addressed, the Society is now enabled to publish,) seems to form a suitable Preface to the Second Part of the Bishop's Visitation Journal.

It has not been thought necessary to re-publish the Map of New Zealand. It may be found prefixed to the First Part of this Journal, which is still sold at the places mentioned in the Title-Page of the present Part.

C. B. D.

Digitized by Google

## EXTRACT OF A LETTER FROM THE BISHOP OF NEW ZEALAND.

"I HOPE that you have not been altogether without letters from me, though they have not been so frequent as I wished. My last communication to you announced the death of my dear young friend, Willie Evans, whom I buried at Wellington. My present letter must be of the same character, for it has pleased God to deprive me of another of our little community—my bosom friend and chaplain. We laid him in his grave on the 21st March, at the eastern end of the Waimate Church, where I hope, at some future time, the chancel of the permanent Church, which we hope to build, will cover his remains. When I first received the account of his declining state, in a great forest on the eastern coast, I confess that my spirit, for a time, sank within me; but when I returned home in the beginning of January, and found him still alive and in possession of his faculties, so that I was permitted to enjoy nearly ten weeks of intercourse with him, I learned, I trust, to resign into the hands of God, without a murmur, a gift of which I had been unworthy from the first. I can now look upon his

Digitized by Google

grave as a proof of the overflowing mercy of God to this country, that such a man should have been sent here only to die. And yet not strictly so, for he was well enough on his first arrival from Sydney to read with one of the candidates for holy orders, Mr. Davis, late the manager of the Society's farm, and has left an impression on his mind which will never be effaced. The end of my dear friend was as peaceful and holy as his life. Early on the morning of the 19th of March (Sunday), Mr. Cotton, who had been his constant attendant, sharing with Mrs. Selwyn the duties of nurse, came to tell me that a rapid change had come upon him during the night. The evening before, he had been with us in the drawing-room till the usual hour. I went to his room, and saw that the hand of death was upon him. He joined in the parting prayer, in the service for the Visitation of the Sick; and then faintly said, that he could follow no longer, for his head was wandering; but for a few moments only, and even then, his words were those of the righteous man, who regardeth the life of his beast, begging that we would feed a dog, which he supposed to have been sent to him. In a few minutes more his breathing gradually ceased, without any of the painful gaspings which occasionally occur in the last stage of consumption, and his face immediately settled itself into an expression of the most tranquil slumber, with a cast of thought as if it were under the influence of a heavenly dream. Mrs. Selwyn, Mr. Cotton, Mr. Butt, and I, were at his bed-side, and all, I believe,

Digitized by Google

felt, that in this hour of seeming separation, we were united more closely one with another, and with him. His meek and gentle spirit has been a bond of union between us all, and by his death I trust we shall not be divided.

Immediately after his funeral, I was obliged to set out to our northernmost station, Kaitaia, to endeavour to pacify two parties of natives, whose quarrels threatened to involve the northern portion of the island in war. I was not very successful; but happily no outbreak occurred during the week that I spent among them. In this journey I saw the natives entirely in a new character, and in a less favourable point of view than in my former journey. Still there was something even in their warfare, which shewed the influence of religion. I arrived on the Saturday, and immediately took up my position midway between the hostile camps, in a field of Indian corn, which had been partially destroyed. From this neutral ground I opened my communications with the rival chiefs. On the next morning, Sunday, the whole valley was as quiet as in the time of perfect peace, the natives walking about unarmed among the cultivations, it being perfectly understood that neither party would fight on the Lord's day. Going early in the morning to one of the Pas, I found the chief reading prayers to his people. As he had just come to the end of the Litany, I waited till he concluded, and then read the Communion Service, and preached to them on

Digitized by Google

part of the lesson of the day,—"A new commandment I give unto you, that ye love one another." I spoke my opinion openly, but without giving any offence; and the Chief, after the service, received me in a most friendly manner. This, you will say, was an unusual combination: a New Zealand war chief reading prayers, and an English Bishop preaching; but you must not at present judge us by the ordinary rules of Church discipline. Finding that my remonstrances were not so effectual as I wished, I removed my camp to a more elevated spot, from which the whole field of battle could be seen; and a safer position in case of the renewal of hostilities. Here I was joined by Mr. Puckey, one of the missionaries of the Church Missionary Society, from Kaitaia. Our party then consisted of Mr. Puckey, Mr. Kemp, (Assistant Protector of Aborigines,) Mr. Nihill, myself, and four natives. We hoisted a white flag, which, with our tents, formed a conspicuous object. On the Friday the face of things was changed for the better by the arrival of 140 men armed with muskets, and determined to keep the peace. After a conference with them, I thought the prospect so much better, that I determined to go to Kaitaia, where Mr. Nihill and I arrived on the Saturday afternoon, and found a party of 300 or 400 on their way to the field of battle; but their leaders, whom I visited in the evening, expressed very pacific intentions.

On the *Sunday Morning, April 2d,* we had a church full within, and a church-yard full without.

Digitized by Google

The number inside was at least four hundred, but being chiefly strangers their behaviour was not very orderly. Kaitaia is a very beautiful situation, with a neat wooden church and spire, with the mission houses on either side. This is the principal settlement of the Chief Nopera Para-Kareao, whom I have mentioned as reading prayers to his men.

On *Monday, April 3d*, we ascended a high ridge, Maunga Tanewha, where night overtook us, and we had to descend a steep wooded bank. After many falls, the natives lighted large faggots of supple-jack, by the aid of which we reached the bottom, and encamped for the night.

The next day we came to Hokianga, where I hope soon to build a chapel. The Hokianga river, or rather rivers, for there are many, form a most beautiful series of landscapes, with something occasionally of the character of the Thames at Cliefden.

On *Wednesday, April 5th*, I returned to the Waimate, and found, thank God, all well.

St. John's College is now open, with seven students all duly arrayed in caps and gowns; and a goodly sight they are in church; and a goodly hearing too, for they chant the psalms most reverentially. When the school opens, we hope to be able to select some good trebles among the boys. With regard to the Candidates for Holy Orders, if their progress should answer my expectations, I hope to admit one to Deacon's Orders on Trinity Sunday, and four in September. These four will be young men, designed for service at the outposts. My

Digitized by Google

present plan is to charter a ship * at the beginning of November, and go with them, with frames for houses, and every requisite for settling, taking with me my whole college to spend their long vacation, in planting four new stations; one on the Chatham Islands, one on Stewart Island, one probably on the east coast of the middle Island, and one at Taupo. Our whole effective force is about twelve men, all able and willing to work. But I cannot look upon these plans at a distance of six months, without feeling that past events ought to teach me how little I can depend on the future."

St. John's College, Waimate,
*April* 11, 1848.

* This plan the Bishop afterwards found it better to abandon.

Digitized by Google

# JOURNAL

OF THE

# BISHOP'S VISITATION TOUR,

*From August to December,* 1843.

EXTRACTED FROM LETTERS TO HIS FAMILY IN ENGLAND.

## CHAPTER I.

### VISIT TO KAITAIA, AND RETURN TO WAIMATE.

On Thursday, August 17, Mr. Bolland and myself left the Waimate for Kaitaia, taking the road by Wangaroa. A good walk of twenty-five miles, over an undulating country, partly wooded, brought us to the Wangaroa River, which we forded four times, and then came to the house of a respectable English settler, named Spikeman, who lent us his whale-boat, in which we rowed eight miles across Wangaroa Harbour to Mr. Shepherd's house, where we arrived at seven P.M.

*August* 18.—Natives came for examination for Baptism and the Lord's Supper, in number more than seventy.

Digitized by Google

*August* 19.—Native baptism and confirmation. Six adults baptized; sixty-one confirmed.

*August* 20—*Sunday.*—Two native and two English services: in the morning at the chapel attached to Mr. Shepherd's house; in the afternoon at a small village called by the English St. Paul's. Strangely enough, two high and remarkable rocks, laid down in the charts as St. Peter and St. Paul, on opposite sides of the harbour, have been bought, the former by the Romanists, the latter by Mr. Shepherd, the Church Missionary Society's Catechist. After afternoon services, we rowed back four miles to Mr. Shepherd's from the chapel at St. Paul's. The small island off which the Boyd was lying at the time of the massacre, was pointed out to us. One of the natives, whom I confirmed and received at the Lord's Supper, was represented as having been engaged in the massacre, but is now a peaceable and consistent Christian.

*August* 21.—Left Mr. Shepherd's house in his boat. Lovely morning. The varied and broken outline of the rocky scenery of the harbour was shown to great advantage by the deep shadows of the morning contrasting with the hill-tops, upon which the sun was shining brightly. St. Peter and St. Paul stood grandly out, with a great gulph of bright water between. Rowed four miles across the harbour, and landed on the other side. Walked over fern hills, to a small village called Taupo; and on, through swampy plains, to Mangonui, once a promising English settlement, but now almost deserted in con-

Digitized by Google

sequence of a dispute between the native tribes as to the ownership of the land. Almost all the settlers having left, we had some difficulty in finding the means of crossing a deep river, which flows into the harbour, and is not fordable except at low water. At last we found a small canoe, in which we crossed by instalments, and walked on to Ororu, the field of battle of the Rarawa and Ngapuhi tribes. Hearing that the Pas * had been burnt down when the hostile forces retired from the ground, I made my way to a single house, which I had remembered in my former visit, hoping that it might have escaped the general demolition. We found it still standing, and it afforded a good shelter for my men for the night. We pitched our tent, as usual, with the Ororu River flowing below us, and the fertile valley stretching out on all sides, now utterly deserted. On my last visit there were not fewer than 1,000 natives on the ground.

*August* 22.—Crossed Ororu River. Passed my former encampment, midway between the two fighting Pas. The house in which my men had lived had been burnt; but my fern-bed still remained on the place where my tent had been pitched. Walked on to Kaitaia, over an open country, through several deserted villages, the inhabitants of which had retired further to the northward for fear of the Ngapuhi. Arrived at Kaitaia at half-

* A *Pa* is a fortified native village, generally on a height,

Digitized by Google

past three P.M. and went to the house of Mr. Puckey, Church Mission Catechist.

I have before described the pleasant appearance of the Kaitaia Mission Station, from the path to Oruru. The brow of the hill looks down upon it, as it lies nestled under a fine wooded range of hills: on the east a vast plain with a dark forest in the middle, extending out to the flat marshy estuary of the Awarua River, ending in the sandy Bay; to the northward a bright line of sand marks the district of Muriwenua, which reaches to the north Cape; on the westward, the wooded range of Maunga Tanewha bridges the whole inland country between Kaitaia and the Waimate. A horse path was cut along this ridge under the direction of the Missionaries, some years ago, to obtain access to the Kaitaia Station without incurring the danger of interruption from the Oruru and Mangonui natives, who were then troublesome. The same reason which led to the making the road, now causes it to be discontinued, as we always prefer going by the most populous paths.

*August 23 to 26.*—Examined candidates for Confirmation and Baptism. Found the minds of the natives very much unsettled by the late war. Many held very conscientious scruples about renewing the public profession of Christianity and coming to the Lord's table, when they were liable at any moment to be called out to war. Many stayed away in consequence. Among this number was a party who came in a body to a "Wakawakanga," that is, to

Digitized by Google

call me to account, for having threatened, as they said, to bring a body of soldiers among them. I asked them where my soldiers were? Whether they meant my caps and gowns at the Waimate? to which they could make no other answer, than that, if I wrote to the Queen, she would send soldiers. I said that was the Governor's business, and not mine; that my soldiers were clergymen, and their arms books; with which they went away satisfied. I traced the report to a piece of advice which I had given to some neutral tribes, allied to both the contending parties—to place themselves between the combatants, and not allow them to fight, which was ultimately done, the peacemakers being twice as numerous as the fighting men of both sides.

*August* 27—*Sunday.*—I confirmed one hundred and twenty-two natives, but refused to administer the Lord's Supper till I should hear that the desire for war was at an end. In the afternoon I baptized fifteen adults and nineteen children. In the evening the principal Chief, Nopera Para-Kareao, who had stood aloof from me in consequence of my repoof of him at Oruru, came in to make it up with me. I asked him what he had been angry about? He said, because I had threatened to take away his baptismal name, and that I was under a mistake, because at the time when I thought he was going to attack the opposite party, he was only standing on the defensive, in expectation of an attack from them. I said that it was my duty to tell him when he was acting wrongly, and that a dumb dog was of no use; to

Digitized by Google

which he assented ; and, after a good deal of conversation, he promised me that he would not rise again, unless the Ngapuhi should attack him.

*August* 28.—Left Kaitaia at half-past seven A.M. and reached Mangonui at half-past three. Slept at the house of a settler named Captain Butler, whose child I baptized.

*August* 29.—Walked from Mangonui to the Totara, on Wangaroa Harbour. Met Mr. Shepherd with his boat, but could not get up the river at Spikeman's till late in the evening. Arrived at his house at eight P.M., and slept there.

*August* 30.—Left Spikeman's at half-past seven A.M. and reached the Waimate at a quarter past three P.M., returning by the way which we came.

Digitized by Google

## CHAPTER II.

### WAIMATE.

*September* 18.—Opened our Native Infant Boarding School with thirty-three scholars: room filled with parents, who were much delighted to see the children formed into order, and going through the usual exercises. The children were much more orderly than the children on the first day of meeting of an English Infant School usually are. Mrs. Colenzo (late Miss Fairburn) and Mrs. C. Davis (late Miss Williams) are the mistresses of the School. Their husbands are members of the College, as candidates for holy orders. The Infant School-room is a building intended for the boys of the English School to play in; but Eton men know well that boys require no place to play in but the open air, so I altered the appropriation of the building.

*September* 19 *to* 23.—Ember week. Examination of candidates for holy orders.

*September* 24.—Ordination Sunday. Admitted to Deacon's orders, at the Waimate Church, William Bolland, University College, Oxford; Seymour Wells Spencer, Student in the service of the Church Missionary Society; H. F. Butt, Student



Digitized by Google

in the service of the Society for the Propagation of the Gospel in Foreign Parts. This was my third Ordination, and as all the Deacons were students of my own College, it was an occasion of the deepest interest to me, and a source of great consolation, under the many losses and disappointments which I have sustained. My ordinations have now balanced my losses. I have lost—

1. Rev. T. Whytehead. } *dead.*
2. Rev. J. Mason. }
3. Rev. G. Butt. } *returned to England.*
4. Rev. C. Saxton. }

I have ordained—

1. Rev. Richard Davis.
2. Rev. S. W. Spencer.
3. Rev. W. Bolland.
4. Rev. H. F. Butt.

My little College becomes more valuable to me in proportion as my expectations of assistance from England are disappointed.

*September 25 to 27.*—General annual audit. Settled all accounts, and provided for the entire breaking up of the College establishment at the end of the month. Engaged Union schooner (20 tons) to take Mrs. Selwyn and myself to Auckland; and the Columbine to take Mr. Spencer and his family to Tauranga: and made application for a passage in the Victoria for Mr. Bolland to Taranaki (New Plymouth), and Mr. Butt to Nelson.

Digitized by Google

## CHAPTER III.

### VISITS TO MANGAKAHIA AND KERIKERI. ARRIVAL AT AUCKLAND.

*September* 28.—Left the Waimate at noon. Walked ten miles to Kaikohe, the station of Rev. R. Davis. Slept at his house, after a reading class with the natives.

*September* 29.—Walked twenty miles to Mangakahia, on Wairoa River.

*October* 1.—*Mangakahia.*—Administered the Lord's Supper to sixty-one natives. Afterwards, native school of thirty-eight children assembled, and answered remarkably well, the parents standing behind, and listening with great satisfaction. I was much pleased with this settlement, as on my former visit. After afternoon service, took leave of the people. One man took my hand, and said, "Though your body is far from us, you will be with us in spirit still." At night I heard the native teacher at his family devotions, praying for a blessing upon me.

*October* 2.—Returned to the Waimate at 4 P.M.

*October* 4.—Completed my preparations, and went with my travelling party of natives to the Kerikeri.

*October* 5.—Wind still contrary. Cleared the Cathedral Library at the Kerikeri-store, of all super-

Digitized by Google

fluous lumber. Dusted and arranged the theological parts on the shelves already there, and piled up all the general literature in one corner, to remain till new shelves can be made. Many hands made light work: Rev. H. Williams, Rev. R. Burrows, Rev. W. C. Cotton, myself, Mr. Nihill, and Mr. Fisher, all assisting and receiving payment for their work in Gospels of St. Matthew in the native language.

*October* 6.—Completed the arrangement of the library. Wind still contrary.

*October* 7.—A day of literary luxury. Sat looking upon the books, occasionally dipping into them. The very sight of so many venerable folios is most refreshing in this land, where everything is so new. The Eton books have a row to themselves.

*October* 12.—Went on board the Union; Mr. Cotton, Mr. Nihill, Mr. Fisher, Mr. Merchant (of New Plymouth), Mrs. Watts, and Mary Crump, with Mrs. Selwyn, William, and myself, with my travelling party of seven natives, all on board the little vessel; which, however, is much more comfortable than would at first be believed, and being a regular trader between the Bay of Islands and Auckland, is in good repute for safety and despatch. We beat out of the Kerikeri River, but found the wind still contrary, and therefore anchored off Kororareka.

*October* 13.—Strong wind from the south, with much rain. Detained at the Bay of Islands all day.

Digitized by Google

*October* 14.—At six, wind light from the west. Weighed anchor. Breeze freshened, and came off more from the north. At two P. M. rounded Cape Brett, and had then the wind directly astern. Our little vessel rolled about like a tub, in the heavy swell remaining after a week of easterly weather; but, as the wind was fair, we made considerable progress. At sunset we were off Wananaki River. During the night squalls and rain.

*October* 15.—*Sunday.*—Attempted morning service on the deck of the Union, but a strong squall coming on obliged us to give over. Ran rapidly down, and reached the north head of Auckland Harbour at two o'clock. Beat in against a strong west wind. Anchored off the Chief Justice's house. Landed, and went to afternoon service at St. Paul's Church. Mr. Churton read: Mr. Maunsell preached an excellent sermon.

*October* 17.—Confirmation at Auckland. Fifty-five natives, eight English, confirmed. Native chapel on church allotment, adjoining Chief Justice's house, begun; intended to serve also as the private chapel to my house at Auckland, when I have any money to build one. I hope to see the chapel completed on my return. It will be a great convenience to Mrs. Martin, who is unable to go to church.

Digitized by Google

## CHAPTER IV.

### FROM AUCKLAND TO LAKE TAUPO.

*October* 18.—We set sail in the Union at sunset, and anchored for the night under the Island of Waiheke.

*October* 19.—Ran rapidly, with a fair wind, to Orere, midway between Auckland and the mouth of the Thames—the spot selected for a new Mission Station for the district of the Thames. I inspected the place set apart by the natives for the residence of the Missionary, which pleased me much, as it commands on one side the whole Frith from Coromandel Harbour to Auckland, and on the other, the mouths of the Thames and Piako. Went on board again, and sailed to the mouth of the river, but not having a pilot could not get in. I went on shore in the ship's boat, and sent off the Government pinnace, which happened to be in the river, to bring the rest of the party on shore. They lost the tide, and were obliged to lie all night on the mud bank at the mouth of the river. Mr. Clark, chief Protector of Aborigines, and Mr. Nihill, remained on board.

Digitized by Google

Mr. Cotton walked to the shore through a considerable extent of shallow water.

*October* 20, 21.—Examined candidates for Confirmation and Baptism, who, in consequence of the rough weather, came in slowly; so that I did not finish till late on Saturday night. The Thames is not so fine a river as its namesake. Small vessels can enter the mouth, and proceed thirty or forty miles up to a native village, Opita, but the shoals at the mouth prevent any vessel, drawing more than eight or ten feet, from entering. Mr. Preece, of the Church Mission, is the Catechist of this station, with whom I had previously been acquainted in my former visit, in June 1842.

*October* 22.—Baptized fifteen children and eighteen adults. Confirmed sixty-one natives, and administered the Lord's Supper to sixty-eight communicants.

*October* 23.—Started at sunrise in Mr. Preece's canoe, manned by eleven natives, who, however, proved an insufficient crew for the very heavy and clumsy boat against a strong flood, and the Pakehas (English), who usually sit still, were therefore obliged to work. The lower part of the river is wide, with flat marshy land on the left bank, in the midst of which stands an extensive wood of Kahiketea trees. The right bank is a range of wooded hills, leaving a belt of land, varying from one to two miles in width, between the river and their base. In three hours, against the tide, we come to Puriri, the former Mission Station, now deserted, as being

Digitized by Google

unhealthy. After nearly twelve hours of heavy pulling, or rather paddling against the tide, we came to the house of a Mr. Thorpe, whose child I baptized, and drank tea with him, while the canoe was taken round a long bend of the river. At seven P.M. reached native settlement, Opita; went into a large house formerly built for an Englishman engaged in the pig trade, and there slept, after holding a reading class with the natives. The tide flows as far up as Opita, about thirty miles from the sea; but, as we started at high water, we had no benefit from it. The scenery in many parts is pleasing, but not so strikingly beautiful as on many other of the New Zealand rivers. It is of uniform character throughout: on the right bank a range of undulating hills; on the left, a vast plain of swamp and fern, with occasional patches of wood. The width of the river at Opita is about as great as that of the Thames at Eton.

*October* 24.—Very wet day. Started at quarter past eight, and paddled rather uncomfortably. In the afternoon, the natives knowing that they were approaching the conclusion of their work, paddled most vigorously, and made the heavy canoe fly. At four, we came to the first of the many landing-places to Matamata; named Te Rua Kowhawha, where we gladly parted with our conveyance, and prepared to pursue our journey by land. We might have gone up further by water; but the windings of the river, and the heavy flood, would have made it more tedious than going by land.

Digitized by Google

*October* 25.—Wet morning—started at eight. Rain soon cleared. The great wall of the Thames was on our left hand; on the right, the plain, bounded by hills of moderate elevation; in front, the same endless plain, dotted with small woods, one of which, at a great distance, was pointed out as the situation of Matamata. The walking was excellent, with the exception of an occasional swamp of small size and depth. In two hours we reached the second landing-place, Mangauwhena, which would probably have cost us half a day's hard work, if we had come by water. Going from Matamata to the Thames, the highest landing-place is of course the best. In two hours more we passed the third landing-place, Manawaru. On a small stream, a few feet in width, we found a native eel-weir, with a net full of eels; the construction of the whole weir and net would have done credit to an Eton waterman. Our natives looked very wistfully at the eels; but concluding that they belonged to a tribe with whom none of them had any relationship, they let the long belly of the net drop down again into the stream and went on. Their honesty was rewarded; for they had not gone many miles before they met the owners of the net, who good-naturedly blamed them for not eating as many eels as they pleased, and invited them to eat of some which they had already cooked. They were busy drying eels for winter consumption, which they do by toasting them over wood ashes. Many hundreds were on the ground, and more were over the fire, laid on horizontal sticks, in a square shallow

Digitized by Google

pit, ten or more eels in a bundle of flax neatly tied up. After our eel dinner, we went on towards the Matamata swamps. On the edge of the first swamp, we met a large party of natives, who had heard of our approach, and had come to conduct us. Declining the offer of being carried nearly a mile in all, through a quagmire, at the risk of a worse immersion by breaking through the under crust of the swamp by the double weight, we walked through the swamps, three in number, besides what the natives called "half swamps," that is, of less breadth and depth, and found them much better than we expected. None were so deep as the hips ; the general depth a little above the knée ; and the water from the late rains was so pure, that it was little more than wading a river. After clearing them all, and reaching the dry ground, the natives pointed out a large new canoe in a wood, full of rain water, in which they advised us to wash off the mud that remained. We were thus enabled to make a respectable entry into Matamata, where we found Mr. Brown, now Archdeacon of Tauranga, with Messrs. Morgan and Ashwell, Catechists of the Church Mission, who had come to meet me from the Waikato district. We had thus an encampment of five tents in the garden of the old Mission Station, which was obliged to be deserted in consequence of native wars. The son of the old chief, under whom these wars took place, is now the principal native teacher, one of the many instances of sons of principal men being converted, while their fathers have adhered to their old usages.

Digitized by Google

*October* 26.—*Matamata.*—Morning service; afterwards examination of candidates for confirmation. Thirty-one confirmed at the afternoon service. After service, the heathen portion of the inhabitants came in crowds round the tent. In manner, they were very different from the Christian converts, being rude, vociferous, and quarrelsome: many of them were very urgent for books. Matamata chapel is a noble building, erected solely by the natives; the area is about as large as Windsor Church, eighty feet by forty. Mr. Brown intends to give them some English windows, upon a plan which we agreed upon. In the evening, the natives were thrown into great alarm, by the appearance of a relapsed native Teacher, who, having been deposed for gross sin, had become very troublesome, and came to the Meeting, threatening to shoot some one. Of course we took no notice of him, and, after the usual blustering, which ended in nothing, he retired.

*October* 27.—After the usual morning service, we started at half-past six A.M. for two long days to Rotorua. The natives said we could not get there in two days, but we thought that we would try, Mr. Brown being a very good walker. We were naturally anxious to spend our Sunday at the Mission station rather than in the wood. This day's journey lay still over the great plain of the Thames, which must be, at least, seventy miles in a direct line from the mouth of the Thames to the edge of the great wood, between the plain and Rotorua Lake. After walking seven miles, we came to a very deep but narrow

Digitized by Google

stream, with a tree for a bridge, but the water was so high, that when crossing on the trees, the natives were up to their shoulders in the water. Mr. Brown was carried across, but Mr. Cotton and I preferred swimming, lest a false step of the natives should send us into the deep water on either side of the tree. We then came to a deep ravine, through which the Thames (Waiho) was rushing rapidly. A rude bridge of logs and brushwood has been thrown over a narrow "strid," under which the water seems to be of great depth. About twenty miles from Matamata we passed the direct road to Taupo, avoiding Rotorua, and probably making a journey of only two and a half days. When facilities of travelling are provided, by relays of saddle-horses, an active man might go from Auckland to Wellington in nine days. At four o'clock came to Te Toa, a new Pa, built on the brow of a steep descent, formed, as it appears, by the subsidence of a portion of a high shelf of table-land, in some volcanic convulsion. On the eastward, was the whole range of the great wall of the Thames, with Aroha, its highest mountain, standing out in sunshine from a mass of rain-cloud behind it. The whole line of hills is wooded to the summit. To the left, or west, are the beautiful wooded hills of Maungatautari and Pirongia, on the Waikato River, over which the sun was declining, forming the most vivid rainbow that I ever saw, on the dark clouds which hung over the wooded mountains to the eastward. Below us, beyond the deep fissures of the foreground, the plain of the Thames stretched off,

Digitized by Google

till it was lost in the distant mist, against which the fires of a few native clearings cast up their columns of light smoke, and the dark forms of the woods were visible as far as Matamata. For extent, richness, and variety, this surpasses any view that I have seen in New Zealand, and we saw it under the most glorious effects of light and shade. Finding that Rotorua was considered more than a day's journey from this place, we had evening service with the natives, and then pushed on a few miles further, to the edge of the great wood, where we encamped.

*October* 28.—Started at half-past five A.M. Walked all day through the wood, from which we did not emerge till a quarter to six P.M., when we came to a small settlement. A walk of four miles through an open fern country, and over a good path, brought us to the edge of Rotorua Lake, to the native village of Ngongotaha ; but Mr. Chapman's boat was not there. Mr. Cotton did not arrive, and we waited for him an hour and a half; but, as we found afterwards, he took another path to the lake, and found Mr. Chapman's boat, which made him think that we must have lost our way : so he also waited for us two hours. At last, when we had finished evening service, we started in a beautiful light canoe, and paddled across the lake, by moonlight, in an hour and a half. Mr. Cotton also started from his point, but the mission-boat was four hours sailing across, and the natives were too sleepy to row. At last, at one A.M. we were all safely assembled at Mr. Chapman's house, Te Ngae, on Rotorua Lake. Mr. Spencer

Digitized by Google

had just arrived from Tauranga, but had gone to bed tired.

*October* 29.—*Sunday.*—Mr. Spencer and Mr. Cotton read prayers, and I preached, in the morning, and the same in the evening. In the middle of the day, a numerous school assembled, among the rest a class of forty children, whom I catechised—the principal chief, Te Kairo, assisting me in keeping them in order. Mr. Spencer related, that he arrived at Tauranga in the Columbine, and left Mrs. Spencer there. The first step of my rather complex plan of effecting a junction with my young Deacons, and accompanying them to their new stations, was thus happily accomplished. When I form my plan for the summer, I write down all the days in my Journal, with D.V. against the name of the place which I hope to reach on each day. If I succeed, I add a D.G. to the name. Almost all my marks of D.V. have this year been so changed into D.G.

*October* 30.—This day was devoted to visiting the natives at the great Pa, Ohinemutu. After breakfast I requested that the boat might be got ready; but, after going on board, we found that the wind would not serve, so we came on shore, and walked along the lake, over a flat fern land. On our way we visited Wakarewarewa Hot-springs, by far the finest at Rotorua, about seven miles from Mr. Chapman's, and about three from Ohinemutu. Here are to be seen all the varieties of Ngawha (hot-springs). There are mud cauldrons, black, blue, grey, green, yellow, and red, the very emblem

Digitized by Google

of laziness; a faint stream rises from them, and ever and anon a solitary bubble of gas disengages itself slowly from the surface, which then returns to its usual dulness. Close by the side of these, and in strong contrast, are the clear pools of boiling water, of great depth, and of bright azure, enclosed in precipitous walls of sulphurous formation; from some of these hot streams flow down, which are guided by the natives either into artificial baths, or into natural hollows of the rocks; the supply of hot water being so regulated as to keep the bath at the right temperature. Among these cauldrons and pools, a strong and rapid stream of cold water rushes down, in some places not a yard from the spot at which the natives are sitting up to their breasts in hot water, shelling Tawa berries, or peeling potatoes, or, failing these employments, enjoying their never failing resource of smoking. But by far the most beautiful springs are the boiling jets, which are thrown up to the height of many feet from a narrow orifice in the top of an irregular cone, formed of the matter held in solution by the water, which is deposited as it cools, and forms a substance of a pinkish white colour, sometimes also tinged with yellow by crystals of sulphur. It is perfectly safe to stand upon the tops of these cones, to the windward of the spout, and from that position it is grand, first, to hear the roaring and boiling of the cauldron, and then to see the jet spring up into the air, shivered by the force of its projection into silvery foam, and accompanied by a volume of white steam. The hot

Digitized by Google

water, in its descent, trickles down the sides of the crater, and falls into several natural baths of most agreeable temperature, formed in the pure and white substance of the cone, and lined with the same matter in its half formed state, still yielding and elastic. Here the traveller may lie at his ease, and watch the bursting of the boiling fountain above him: but if the wind should happen to change, he must shift his position, or his place will soon be too hot for him. A small native village is here, with the usual appurtenances of a native steam kitchen at the hot-springs; namely, hot plates, made of large slabs of stone, laid over boiling water to dry the Tawa berry upon; steam hanghis, or native ovens, always in readiness, and holes of boiling water in which fish and potatoes can be speedily cooked. A native swing completes the equipment of this fashionable watering-place, which, together with the game of draughts, relieve the ennui of those who resort to the baths.

We walked on to the great Pa, passing another hot-spring on the way. Ohinemutu is built on a small hill, apparently formed entirely of the incrustations of the hot-springs, which burst out from its sides in all directions, and flow in rivulets down into the lake, after supplying all the baths and steam kitchens of the inhabitants. The main spring is a boiler of great size, throwing out gushes of hot water, with clouds of steam; but the phenomena are not so striking or beautiful as at Wakarewarewa, and the native buildings and fences have destroyed all the natural wildness and beauty of the spot. Here we

Digitized by Google

found the natives engaged in cooking white bait (Inanga), a small fish of the size of a minnow, caught in great abundance in Taupo and Rotorua Lakes.

After Divine Service in the chapel, I had a long conversation with the principal chief, Korokai, who is still an unbeliever. His son, Warekeikei, a mild and pleasing young man, was apparently dying of consumption, and listened with great attention; but the old man met all my remarks with the usual answers, spoken with a singular mixture of native politeness and sarcastic repartee. Towards sunset, we took a small canoe to cross a bay of the lake, by which we should save five miles of walking, and had just reached our point, when a breeze sprang up, which made the short waves curl over the sides of our little vessel. We were just in danger of being swamped, when we reached the shore; but, being all swimmers, and having no baggage, we looked upon the prospect of an immersion without any very serious apprehension. After walking five miles along the flat land on the shore of the lake, we reached the Mission Station at eight P.M. One circumstance, which we observed to-day, seemed to explain at least one cause of the decrease of the native population in other parts of the country; namely, the neglect of cleanliness in the children; especially in infancy. Here, where the children are nursed and cradled in warm water, and where they dabble in it at all hours of the day, as soon as they can walk, their appearance is similar to the healthy and ruddy countenances of English children.



Digitized by Google

*October* 31.—Mr. Brown having completed the previous examinations, I confirmed fifty-five natives, and distributed, as usual, a copy of St. Matthew's Gospel to each, as a memorial of the day. Afterwards I stayed at home and wrote letters, to be taken on board by Mr. Brown, Rotorua being considered the limit of the circle of communication with Auckland.

*November* 1.—Started at a quarter to ten, and walked, in two hours, to Kokareka, a small and pretty lake, on the way to Taupo. I may here mention that Wyld's map, with its single lake, gives no idea of this district. The one lake is correct enough in itself, with its island, *Mokoia*, in the middle; but the name Rotorua implies two lakes, and there are, in fact, in the district, not fewer than eleven. The lakes which have caused the name Rotorua are joined together by a small stream, like a chain shot, the second being named Rotoiti. The names of the others are Tikitapu, Rotokakahi, Tarawera, Rotomahana, Okataina, Rotoehu, Rotoma, Kokareka, and another Rotoiti. Of these, the most remarkable for beauty is Tarawera, and for natural curiosities, Rotomahana (the warm lake). A large party of natives had assembled on the little lake, Kokareka, returning from the confirmation, and only three canoes could be procured to carry us over, two very small, and one of considerable size. Knowing the practice of the natives, of crowding their canoes till they are down to the water's edge, and not wishing to lose or damage our baggage, I took possession

Digitized by Google

of the larger canoe, and stowed in it all our bags, my own travelling party, and as many other natives as I thought that it could safely carry, besides ourselves. The precaution was not unnecessary, for the other two canoes were crowded as usual, and before we could reach the other side, though the distance was only a mile, the wind freshened, and very soon filled one of them. As the canoe filled, the natives slipped off their blankets and rolled them up, carrying them with one hand over their heads, while they held the gunwale of the canoe with the other. Finding that they were in no immediate danger, and fearing that they would sink our canoe if we took them into it, we paddled as fast as possible to the shore, and sent the large canoe back, with a light crew, to pick them up ; our party, in the mean time, making a large fire to receive them. In the course of a quarter of an hour they were all safe on shore. We then walked a mile to the ends of the lake, and, crossing a narrow isthmus, came at once upon the gem of the lake scenery of New Zealand, Tarawera. The lake is not so large as Rotorua, but much more beautiful, a lofty mountain overhanging it on the southern side, with a broad serrated top, looking like the frustrum of a large cone from which the point had been violently torn off, leaving a jagged outline. The principal Pa is beautifully situated on a long isthmus overhanging the lake, and strongly fenced on all sides. Here we stayed two hours in conversation with the natives, who were most earnest in their request for

Digitized by Google

a Clergyman to be placed among them. I told them that Mr. Spencer would visit them on his journeys from Rotorua to Taupo, and that, if it should please God to send us more labourers, I would endeavour to station a Clergyman there, if they would undertake to supply him with food, which they promised to do. About five in the evening we took a large canoe, not of a single tree, but suited to a large lake, with an upper streak, tied on to the main trunk, which forms the body of the canoe. We found this a good sea-boat, for the wind was very strong, and the swell on the lake considerable. However, we were well manned, and not too heavy; so we crossed, thank God, safely, to a part of the lake where we had smooth water, and found ourselves gliding under the crags of Tarawera, the top of which was just then gleaming with the setting sun. At dusk we came to the landing-place, where we left the canoe, and walked through a flat valley about a mile and a half, along the bank of a small stream, running from Tarawera into Rotomahana. By this time the moon had risen, and showed us distinctly the clouds of steam which were rising from the cauldrons of Rotomahana. On turning a corner of the valley, we saw before us what appeared to be a large waterfall, apparently fifty feet in height, and about the same in width. As we came nearer we were surprised to hear no noise of falling waters, but still the appearance was the same in the moonlight. In a few minutes we found ourselves walking upon what had appeared to be water but which was, in fact, the white deposit of the hot

Digitized by Google

spring, covered with a very shallow stream of warm water, trickling down from the boiling pool at the top of the staircase. We walked up the shelves of white deposit, which, in the moonlight, had the appearance of a glacier, but, being wrinkled like the sand left by a rippling sea, were not slippery. On each shelf were natural baths, similar to those of Wakarewarewa, of perfectly clear water, of a milkwarm temperature. The pool at the top was of considerable extent, the main boiler being concealed behind a projecting part of the hill, above which volumes of steam were continually rising. There is no danger in the ascent of the staircase itself, which is uniformly solid ; but, on descending to the level of the lake, great caution is necessary in walking : the whole surface of the ground being undermined with runnels of boiling water, which gurgle underneath, and occasionally form vent holes for the escape of the steam. Some of these are used by the natives for cooking ; some are covered over with flat slabs of stone, to form hot plates for drying the Tawa berries ; serving also, as we found, for a most comfortable couch on a chilly evening after a long sitting in a canoe ; but the greater number remain open, for any careless traveller to put his foot into.

*November* 2.—*Roto Nihana.*—In the morning we breakfasted upon mutton boiled in the kettle, which was always ready boiling outside the little native house in which we slept. We then went to look again at the hot cascade, which lost some of its moonlight mystery under the bright sunshine, but

Digitized by Google

was still singularly beautiful : the bright blue colour of the pools and baths of warm water having the appearance of sapphires set in the pink white substance of the deposit of the springs. Below, was the little lake of Rotomahana, about a mile in length, with the whole of its eastern shore apparently sending out jets of steam, which seemed to rise out of innumerable crevices of the earth, as well as from two little islands, covered with native huts, which added their tribute to the general volume of vapour. On the western shore, the whole of the subterraneous heat seemed to be concentrated on one spot, where another staircase and cascade of hot water is seen, similar to that which we visited at the northern end. Over the southern extremity of the lake, a conical hill rises of great height, formed, as is evident by the material of which it is composed, by the action of hot springs ; but the fire appears to have been long extinct. We paddled about a mile along the warm water of the lake, the temperature of which, I should guess, is about eighty, and landed at the southern end, to begin our walk over the dreary country leading to the great plain and lake of Taupo. After crossing a succession of bare hills, with short tussocky grass, interspersed with pumice-stone, we came in view of the plain, bounded to the south by a high hill, Tauhara, the well-known mark of the north-east extremity of Taupo Lake. A hollow valley, between two conical hills, led us down to the plain, over which we walked, with a flat unbroken line of low hills to the eastward ; and to the west,

Digitized by Google

sharp abrupt peaks, which seemed like a sea of lava cooled while in a state of violent agitation. Our path led us across several small streams, some of considerable depth, especially as we approached the Waikato River, into which all the water-courses of the plain discharge themselves. The only remarkable object on the plain is a large Ngawha, looking, in the distance, like a railway train crossing a flat country. The hot-spring is close to the Waikato River, and after leaving it about a mile on the right hand, we came at once upon the river—broad, deep, and rapid, with steep banks, of white pumice, partially covered with small trees, which give a very beautiful appearance to its windings.

At dusk we came opposite to a small village, Takapau, on the left or west bank of the river, and were paddled across in a canoe to the village, where we were received by Mr. Spencer, who had gone on a day before us, by a different route.

*November* 3.—*Taupo.*—Starting at half-past eight, after morning service, we recrossed the Waikato, and proceeded along the same dry plain, unvaried by anything, except occasionally an expiring Ngawha. The path lay under the western slope of the fine hill, which had been before us for the last day, and whose base we were now rounding. Before noon, we came in sight of the corner of the lake from which the Waikato finds its outlet; and at half-past twelve, we came to the beach, at a warm spring, by name Waipahihi. A strong southerly blast, fresh from Tongariro, was lashing up the lake; a mass of dark

Digitized by Google

clouds rested upon the great mountains to the south, while to the northward bright gleams of sunshine burst upon the foam of the waves, which rolled up with crests of brilliant white. We were so fortunate as to see Taupo under the most striking atmospherical effects, during the time that we were walking along its eastern shore. A walk of three hours and a half, round the hollow of a bay, brought us to Rotongaio, where we found a kind and hospitable party of natives of our own communion, to whom I presented Mr. Spencer as their appointed Minister, an announcement which they received with great satisfaction, and promised immediately to build a new chapel, and a small house for him to live in during his visits. A pig was immediately ordered to be killed, and all the resources of native hospitality put in requisition, including a large supply of the "white bait" of the lake, already mentioned.

Digitized by Google

## CHAPTER V.

### TAUPO MISSION STATION.

*November* 4.—*Rotongaio.*—The morning was spent in Divine Service, and in taking a census of the inhabitants, that Mr. Spencer might know his own. I was glad to find the population of the district larger than I had expected, and amply justifying the appointment of a Clergyman to minister to them. The population of this part of the country used to be a terror to the neighbourhood; but the majority are now converted to Christianity, and are no longer disposed to go to war. About ten A.M. we started to go to the next village, Orona, the place recommended for Mr. Spencer's chief residence. It proved to be only six or seven miles from Rotongaio. The clouds had passed away, and the whole lake lay before us in perfect repose. The western shore was distinctly seen, receding into the deep hollow bay of Karangahape, guarded at each of its points by noble cliffs, many hundred feet in height. On one side, high scarps of pumice-stone of dazzling whiteness shone out against the deep blue sky, beyond the furthermost of which the landscape was closed in by the snowy cone of Tongariro, with its small bright jet of steam escaping from the Ngawha at its summit. We soon reached Orona, but found the Pa itself anything but a

Digitized by Google

desirable resting-place on a hot day, being built on a flat of dry pumice-shingle, which reflected the heat of the sun upwards in a manner that would soon have made our tents uninhabitable. But, espying a lovely grove of Karaka trees, about a quarter of a mile from the Pa, we removed thither, and found about six acres of very fertile ground nestled under the hills, and a shade so perfect, that it seemed made for a place to spend the Lord's Day, and to assemble the people to Divine worship. The Pa being quite new, they had not yet built their chapel. We pitched our tents under one of the largest of the Karaka trees, upon a carpet of soft grass, and backing upon a large canoe, which kept off the wind from the lower part. Mr. Spencer remained behind to take the services at Rotongaio, and Mr. Cotton and I prepared for the duties of the next day at Orona.

This being the day on which, in May last, I had formed an engagement with the Chief Justice to meet him, God willing, at Taupo, I was much pleased, and a good deal amused, to receive the news, this evening, of his having arrived at the other end of the lake; but that he would not join me till Monday, as he wished to spend Sunday with the principal Chief of the country, who lives at the south-west extremity of the lake.

*November 5.—Sunday.*—At nine A.M. the natives assembled under the Karaka trees to morning service. The Lord's Supper was laid on the large canoe, which, I have already said, protected the hinder part of our tents. Here I confirmed six natives,

Digitized by Google

who had been previously baptized by Mr. Brown, and afterwards administered the Lord's Supper to them. In the afternoon, I baptized five children, and confirmed three other natives, who had not been in time in the morning. Great joy was expressed by all at the arrival of the "Minita," and it was generally agreed that the spot on which we were, was the best place for his residence; but on this point I said that I must consult the principal Chief Te Heuheu, before I made up my mind.

*November* 6.—After morning service the natives assembled to mark out the boundaries of Mr. Spencer's ground. A line was drawn enclosing all the Karaka trees, which they consented to make over in perpetuity to me, for the use of the Minister. After the conference, Mr. Spencer arrived from Rotongaio, and was duly presented to the meeting. We then walked on, round a beautiful rocky path, to Motutere, a Pa built on a sandy peninsula jutting out into the lake. On the road we met the Chief Justice: it was a most welcome meeting, as he and I had travelled together overland so long, that it seemed quite natural to see him in the heart of the country. We returned together to Motutere, where we dined, and afterwards parted, regretting that we had not been able to spend the Sunday together. His Registrar (Mr. Owthwayte), and Mr. St. Hill, the agent of the native reserves, were with him. At this place, I fell in with a native of whom I had heard much on the way to Taupo, as having stripped an Englishman travelling near Rotoaira. Of course,

Digitized by Google

I thought it my duty to send for him, and demand restitution of the goods. He came, and sat in my tent door to listen to my reproof. He had formerly been a native teacher, but had relapsed into sin. He told me that God had departed from him, and that the devil had taken possession of his heart. After admonishing him to repent, and pray to be forgiven, I urged him, as a first step, to give up every thing that he had taken, which he consented to do, and went to his house, and brought me three blankets, a coat, and a cloak, with some smaller articles, which I took with me to Wanganui, and left them to be claimed. I afterwards met the owner at New Plymouth, and informed him where he might meet with his property.

In the afternoon most of the party went in the canoe which had brought the Judge's party from Te Rapa, to which place I intended to walk in order that I might see a native village, Wai Marino, on my way. On reaching the village I found the whole party, who had been driven on shore by one of the sudden squalls which are common on these lakes, and make the navigation dangerous for canoes. The wind moderated in a short time, and the canoe started again, and met us at a point of land jutting out into the lake, on which is an immense fighting Pa, now deserted, sufficient to contain some thousands of men. Our party being too large to cross at once from this point to Te Rapa, with some difficulty I induced some of them to stay behind, the same disposition to overload the canoe being

Digitized by Google

apparent. We had not more than two or three miles to go, but, before long, a fierce gust came down from the hills, directly in our teeth, ploughing up the lake, and raising as much bubble as our canoe could bear. The men, however, paddled stoutly, and every stroke brought us more under the lee of the land, till, at last, we came into smooth water, and were thankful to land safely at Te Rapa, the residence of Te Heuheu, the great man of Taupo. A bright full moon shining upon the strong ripple of the lake, showed us its beauties under another very striking appearance. Immediately that we had landed, my travelling party of natives, much to their credit, went back in the canoe, to bring over the strangers whom we had left behind. After shaking hands with the old Chief, who had retired to rest in his baronial mansion, (a long building full of men, women and children, with three fire-places,) we also retired to rest in our tents.

*November 7.—Taupo.*—At the morning service I preached to the natives, urging them to receive Mr. Spencer as their appointed minister. The old Chief listened very attentively, and when the service was over began a speech in reply. He professed himself displeased at the plan of placing Mr. Spencer at a distance from him, and said that the Chiefs of New Zealand had always taken the Missionaries under their protection ; that he was the only one to whom no Missionary had been entrusted. His own backwardness of belief, he said, was owing to the bad conduct of the baptized natives, who discredited

Digitized by Google

their profession; but that he was considering the subject, and when he had made up his mind between ourselves, the Wesleyans, and the Papists, he should join that body which he should see reason to prefer. After a long speech he desired us to go and look out a piece of ground as the site of a chapel and dwelling house for Mr. Spencer, during his temporary residences. After further friendly conversation, we took our leave, and walked by the hot-springs of Tokaanu, to Rotoaira Lake, about ten miles distant from Te Rapa. At the evening service at this place, I baptized two adults and their infant child; the porch of the house serving us for a chancel, and the open air as the nave of our church, where a large number of natives sat in picturesque groups round their fires.

*November* 8.—*Rotoaira.*—Rotoaira Lake is immediately under the north side of Tongariro, whose snowy and rugged top contrasts very strikingly with the soft woodland scenery with which the opposite side of the lake is adorned. The Waikato River runs out of this lake, and after a very winding course falls into Taupo Lake, about three miles from Te Rapa. Leaving this place at ten A.M. we were on our way towards the Wanganui River by a path by which we heard that Mr. Taylor, one of our Missionaries, was coming to meet me. Mr. Spencer returned from Rotoaira to Taupo, having now seen the furthest limit of his district.

Digitized by Google

## CHAPTER VI.

FROM LAKE TAUPO TO TARANAKI (NEW PLYMOUTH).

We had not walked more than an hour, when we met Mr. Taylor, with a large party of natives. He reported that he had been detained by a flood for a whole week, and that he had some doubts whether the river would have subsided sufficiently to allow us to cross. As the weather was fine, I determined to make the experiment; but Mr. Taylor, wishing to see Taupo, went on to the lake, intending to rejoin me by another route. After we parted, the rain fell so heavily, that I had no hopes of being able to ford the river; we therefore turned back, and, making a forced march, overtook Mr. Taylor, encamped three miles from Taupo Lake.

*November* 10.—Proceeded, in company with Mr. Taylor—a party of thirty-two in all; and after some little difficulty, arising from ignorance of the road, we reached the Wanganui River, about noon on the 11th. The ford was rapid and about breast high, but the natives carried Mr. Taylor over safely. Mr. Cotton found a quiet part of the stream, higher up, and swam across. I forded, with the aid of a tent-pole. We then came to a tributary of the Wanganui, the Wakapapa, which gave us more trouble, the natives being very unwilling to cross. Foreseeing that there would be more rain, I blew up my

Digitized by Google

air bed, which is my state barge on such occasions, and the natives having made a frame of sticks for it, Mr. Taylor (who cannot swim) crossed in safety upon it, as I had before in the passage of Wananaki. The rest of the party soon followed by the more summary process of wading and swimming. The water was up to the neck, but the strength of the stream made it difficult to walk. The delay at this river made it necessary to encamp for the Sunday on the opposite bank, where we found a beautifully sheltered place, under a high bank, with the three requisites of a New Zealand camp in high perfection—fern, firewood, and water. The two parties of natives soon constructed houses for themselves, in front of our three tents; and before night all our preparations were complete for the repose of the morrow, which was as perfect as the greatest admirer of solitude could desire. Our little congregation of twenty-eight natives furnished us with suitable employment for the day.

*November* 13.—We arrived at the navigable part of the Wanganui River, but found no canoe. After some search the natives discovered two paddles.

*November* 14.—This day the flood increased so much, that it was evident the canoes which Mr. Taylor expected from below could not reach. We therefore blew up the air bed again, and placed it as usual upon a frame of sticks; and upon this two natives paddled down to the next inhabited place, reaching it, as we afterwards learned, the same evening.

Digitized by Google

*November* 15.—Flood still continuing, we put ourselves upon a ration of half a pound of rice and a small piece of ham. The natives added to our store by catching a parrot, five Tuis, and a Weka (a species of rail), living themselves upon fern root, and insisting upon our taking their small remnant of potatoes, because, they said, we had no bread. We had difficulty in inducing them to keep a portion for themselves.

*November* 16, 17.—Digging fern root, roasting, pounding, and eating it, occupied the time of the natives. We, of course, had our own resources of reading and writing, with which I should have been quite content, if I had not been afraid of being too late for the Government vessel at Taranaki, which would have delayed me a month, and added 240 miles to my summer's walk. On the 17th, we were amused by reports that guns had been heard and fires seen,—the senses of all the party being by this time sharpened by hunger.

*November* 18.—At eleven A.M., to our great joy, a canoe appeared, but of a size insufficient for our party, a portion of which was obliged to be left to find their way by land, under the guidance of a native of the country, who came up in the canoe. The rest paddled merrily down the swollen river, passing some rapids, which made me thankful that we had not overloaded the canoe, and, in about two hours, we arrived safely at Kaiatawa, the highest inhabited settlement on the Wanganui River, and probably nearly 150 miles from the sea, by the



Digitized by Google

windings of the river. Here I left Mr. Taylor, Mr. Cotton, and Mr. Nihill, with the main body of the natives, and, selecting three men upon whom I could depend, I took a small canoe, and started under the escort of an inhabitant of one of the Pas lower down on the river, being resolved, if possible, to reach Taranaki on the day appointed, namely November 25. This evening we paddled to Te Mai, where I assembled the natives to Divine Service, and afterwards slept.

*November* 19—*Sunday.*—Having ascertained the distances of some of the principal Pas, I resolved to take a service at each, in order to see the greatest possible number of natives, being disappointed in my hope of spending the week on the river by the delay of the canoes. We started at daybreak, and at a quarter to nine, the usual time for morning service, arrived at Utapu, where I found a congregation of more than one hundred preparing for Divine worship, in a very neat native chapel. After spending two hours with them, I went on a short distance to Riri-a-te Po, where I superintended the usual mid-day school, at which the natives read the New Testament, and repeat the Catechism, ending with singing and prayer. Two hours more brought me to Piperiki, where I gave a short address to about two hundred natives, and inspected a new chapel which they had lately opened—a most creditable piece of native workmanship. From thence we proceeded to Pukehika, the most populous of the river Pas, where I assembled, at the evening service,

Digitized by Google

a congregation of three or four hundred natives. A quiet row of one hour brought us, at sunset, to the residence of my companion at Ikurangi, where we slept. A more lovely day, in respect of weather, or one more full of interest, in respect of its moral circumstances, or of pleasure, from the beauty of the scenery through which I passed, I never remember to have spent. It was a day of intense delight from beginning to end—from the earliest song of the birds, who awakened me in the morning, to the Evening Hymn of the natives, which was just concluded when I reached the door of the native chapel at Ikurangi.

*Monday, November* 20.—Paddled down the river without stopping, till we arrived, at half-past two P.M., at the small English settlement on the right bank, four miles from the mouth. Here I went on shore to inspect the new church, now in progress: a plain wooden building for temporary use, for which the inhabitants have contributed in money and labour, to the value of 70*l.*, to be met by a similar sum from my Church fund. The English settlement contains about one hundred inhabitants, but they are reduced to great straits by the unsettled state of the land question. The scenery of the Wanganui River is very beautiful throughout; in many places the river is enclosed in walls of rock, leaving no footing on either side. The wood is, as usual, most luxuriant. The mouth of the river forms a harbour for small vessels, but like all the rivers on the west coast, has a dangerous bar. After visiting the English settlement,

Digitized by Google

I crossed the river to the Mission Station, on the left bank, where I spent two hours with Mrs. Taylor, in the house in which I had stayed last year with Mr. Mason, my first spiritual son, ordained Priest by me in September 1842, but drowned while crossing the Turakina River, on January 5th, 1843. His widow is now at Wellington. At six P.M. I went, in Mr. Taylor's boat, to the heads of the river, enjoying, in my way, a lovely sunset view of Tongariro and Taranaki mountains, and encamped about two miles from the mouth.

*November* 21.—Walked to New Plymouth by the same rout as in November 1842. *

*November* 25.—Went to the house of Mr. Wickstead, resident agent of the New Zealand Company, who received me with his usual hospitality. In expectation of my arrival this day, he had ordered the temporary church to be prepared, which was nearly ready for use.

*November* 26—*Sunday.*—Two native services and two English; the native congregation about fifty; the English about a hundred and fifty.

*November* 27, 28.—Visited various parts of the settlement; and walked to the Waitera River. Beautiful fertile valley.

*November* 29.—Her Majesty's Colonial brig Victoria came in sight. Wind contrary.

*December* 3—*Sunday.*—At nine A.M. boat landed Mr. and Mrs. Bolland, Mr. and Mrs. Butt. Went to church with my two Deacons, who divided the

* See New Zealand Journal, No. I. pp. 60, 61, 63, 67.

Digitized by Google

services with me. Small attendance of natives this day, the greater number having returned to their own places. Very thankful for the successful completion of the second point of my journey, the establishment of a Clergyman at New Plymouth, and one who had been given to me when I should have scarcely known where to look for another.

Digitized by Google

## CHAPTER VII.

### FROM TARANAKI (NEW PLYMOUTH) TO NELSON AND WELLINGTON.

*December* 4.—At four P.M. went on board the Victoria, and set sail at sunset.

*December* 5, 6.—Wrote letters, as usual, when on board. Taranaki Mountain visible at least eighty miles off.

*December* 7.—Stood off and on at the mouth of Nelson Harbour during the night.

*December* 8.—Entered harbour at nine A.M. Went to the Rev. C. L. Leay's house, built since my last visit. Found a very comfortable and pretty cottage, with six rooms, built substantially of brick, for the sum of 150*l*. Visited the Church buildings, the interior of which forms a neat little church.

*December* 10—*Sunday.*—At seven A.M. native service; at eleven, English service. I preached from Isa. v. 30, "If one look unto the land, behold sorrow," with reference to the unhappy event at the Wairau. The whole place seemed so changed since my last visit, by the death of most of the persons who had been kind to me on my arrival, that I felt a weight upon my mind all the time I remained. Captain Wakefield and Mr. Thompson were men whom I valued much. Mrs. Thompson was still living in Nelson, till she could receive letters from home. I invited her to the Waimate; but she

Digitized by Google

cannot come at present, being on the eve of her confinement. Many of the labourers killed at the Wairau have also left widows and children.

In the afternoon, I rode to Waimea Plain, a rural district of Nelson, where a thriving village is springing up. The settlers expected a visit from Mr. Reay; but I took his turn for him, leaving him and the Rev. H. Butt, his new Deacon, to divide the afternoon services between them. I found the congregation ready to assemble in the barn of a Scotch farmer, by name Kerr, whose wife insisted upon my regaling myself with girdle cakes, fresh butter, and milk. In the barn, I found a very orderly congregation of fifty persons, chiefly labouring men. After service, I went to inspect the new church, which is to be opened next Sunday,—a new little wooden building, to hold one hundred persons, with small bell tower. The whole cost is 105*l.*, of which 35*l.* was contributed by the inhabitants in money, materials, and labour, entitling them thereby to two grants to that amount, one from my General Church Fund, and the other from the interest of the Company's grant for Nelson, by which the whole cost will be discharged. In the evening, I returned to Nelson. My third Deacon, Rev. H. Butt, had read himself in.

*December* 13.—Went on board the Victoria at two P.M. Perfectly calm from Nelson to Wellington; light breezes, only sufficient to propel the vessel, without agitating the water. Began this letter to my dear father.

Digitized by Google

*December* 15.—Anchored at Wellington at nine P.M.

*December* 17—*Sunday.*—At half-past seven native service; nine, barrack ditto; half-past ten and three, English services; five, native ditto, assisted by Mr. Cole.

*December* 18.—Rev. Mr. Hadfield, Rev. W. Cotton, and Mr. Nihill, arrived from Kapiti.

*December* 21.—This is our Midsummer-day, but the weather is very temperate. The brig Victoria has just sailed out of harbour, on her return to Auckland; a tantalizing sight, but I was obliged to content myself with sending a letter, which I hope will be received at Auckland as a new year's gift.

Digitized by Google

# APPEAL IN BEHALF

OF

# THE DIOCESE OF NEW ZEALAND.

---

On the Bishop of New Zealand's appointment to his Diocese, he was informed by the New Zealand Company that they would make very liberal grants towards the endowment of the Church in their different settlements, provided the Bishop would meet these grants by equal contributions on the part of the Church. To this arrangement the Bishop gladly acceded; and by the assistance of the Society for the Propagation of the Gospel, and of his private friends, has been enabled to proceed to a certain extent in the fulfilment of his engagement. In consequence, however, of the present pressure on the funds of the Society, it is unable to continue to contribute to the fund so largely as it had hoped and desired.

In the mean time, the planting of the Church in the Settlements belonging to the Government and to the Company, has been commenced in a most encouraging manner. A large expenditure of money is necessary in the first instance; but the readiness of the settlers to exert themselves for this purpose, combined with the zeal of the native inhabitants, affords a good ground for hoping that, if assistance be freely given at first, the Church in this new colony may, under the Divine blessing (which hitherto has been so abundantly shed upon it), be built up in all its integrity, and be enabled to support itself without further aid from the mother country.

Under these circumstances, it is earnestly hoped that the friends of the Bishop, and other persons interested in this mission, may be willing to give the required assistance, either by Donations or by a promise of Annual Subscriptions.

Digitized by Google

# CONTRIBUTIONS

FOR

# THE DIOCESE OF NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| His Grace the Archbishop of Canterbury. | 100 | 0 | 0 |

## ANNUAL SUBSCRIPTIONS.

| | | | |
|---|---|---|---|
| Miss Wilks | 2 | 2 | 0 |
| Rev. C. B. Dalton | 1 | 1 | 0 |
| Robert Few, jun. Esq. | 2 | 2 | 0 |
| Anonymous, per Brentwood Church Union | 5 | 0 | 0 |
| C. B. per Rev. C. B. Dalton (for five years) | 1 | 1 | 0 |
| The Lord Courtenay | 3 | 0 | 0 |
| H. Fitzherbert, Esq. | 1 | 1 | 0 |
| E. H. Hobhouse, Esq. | 1 | 0 | 0 |
| Alfred Shadwell, Esq. | 1 | 1 | 0 |
| Mrs. Paul, Finedon | 1 | 0 | 0 |
| M. A. W. | 1 | 1 | |
| Mrs. Downes, 61, Harley-street | 2 | 2 | |
| Miss Boddington, Bircher, Kington | 1 | 1 | 0 |
| Rev. W. Selwyn | 26 | 5 | 0 |
| B. Storey, Esq. | 1 | 1 | 0 |
| A. F. P. | 1 | 1 | 0 |
| Rev. R. E. Copleston | 1 | 1 | 0 |
| H. Sharpe, Esq. | 10 | 0 | 0 |
| Mrs. E. A. Rouse | 1 | 1 | 0 |
| Miss Ann Gaskell | 1 | 1 | 0 |

Digitized by Google

## DONATIONS RECEIVED SINCE THE PUBLICATION OF THE LIST IN PART I.

| | £ | s. | d. |
|---|---|---|---|
| Earl St. Germans | 4 | 4 | 0 |
| Rev. W. C. Fowle | 5 | 0 | 0 |
| Mrs. Marshall | 10 | 0 | 0 |
| Chester District, by Rev. R. Yarker | 1 | 0 | 0 |
| W. Selwyn, Esq. by C. J. Selwyn, Esq. | 50 | 0 | 0 |
| Marchioness of Lothian (for Girls' School at Waimate) | 5 | 0 | 0 |
| Gravesend District, by Rev. R. Joynes | 1 | 1 | 0 |
| Bakewell District, by Rev. H. K. Cornish | 1 | 1 | 0 |
| Ely District, by Rev. S. Smith | 22 | 1 | 0 |
| E. C. | 10 | 0 | 0 |
| J. P. Harrison, Esq. | 2 | 2 | 0 |
| R. Brett, Esq. Stoke Newington, Collection by | 6 | 2 | 0 |
| Windsor District, by Rev. I. Gosset | 9 | 9 | 0 |
| Bath District, by J. H. Markland, Esq. | 4 | 1 | 0 |
| Hon. Mr. Justice Coleridge | 95 | 0 | 0 |
| E. | 5 | 0 | 0 |
| Rev. H. Dupuis, Collection by | 21 | 0 | 0 |
| A Layman | 50 | 0 | 0 |
| Richmond District, by C. J. Selwyn, Esq. | 12 | 19 | 0 |
| Mrs. Greenwood | 1 | 1 | 0 |
| Portman Chapel, Offertory, Ascension Day, 1845 | 1 | 10 | 0 |
| S. L. C. | 1 | 0 | 0 |
| T. D. Ackland, Esq. M.P. | 10 | 10 | 0 |
| B. and J. Bowden, Esq. | 16 | 0 | 0 |
| H. Sharpe, Esq. (Cathedral at Auckland) | 5 | 0 | 0 |
| Mr. Barnard (second donation) | 5 | 0 | 0 |
| G. Lowther, Esq. | 50 | 0 | 0 |
| Mrs. E. A. Rouse | 2 | 2 | 0 |
| The Misses Fisher | 6 | 0 | 0 |
| Miss Mary Gaskell | 10 | 10 | 0 |
| Miss Ann Gaskell | 2 | 2 | 0 |
| R. A. Hornby, Esq. | 5 | 0 | 0 |
| C. L. Loder, Esq. | 5 | 0 | 0 |
| Rev. D. Nihill | 5 | 0 | 0 |

Digitized by Google

| | £ | s. | d. |
|---|---|---|---|
| Mrs. Burrell | 10 | 0 | 0 |
| Mr. and Miss Barstow | 2 | 0 | 0 |
| The Viscount Clive | 25 | 0 | 0 |
| Collected at St. Peter's Church, Oxford | 5 | 0 | 0 |
| Ditto at Church of St. Mary Magdalene, Oxford | 20 | 0 | 0 |
| An Irish Presbyter | 5 | 0 | 0 |
| — Mc Intosh, Esq. | 1 | 10 | 0 |
| Miss E. Palmer | 2 | 2 | 0 |
| Rev. C. Marriott | 10 | 0 | 0 |
| Rev. W. Palmer | 10 | 0 | 0 |
| Miss M. Gaskell (second donation) | 10 | 10 | 0 |

---

*Contributions may be sent to the Treasurers of the Society for the Propagation of the Gospel, 79, Pall Mall; or may be paid to the District Treasurers and Secretaries; to the Bishop of New Zealand's Church Account, at Messrs.* GOSLINGS & SHARPE'S, *Bankers, Fleet-street; or at the following places:—Messrs.* BARCLAY & CO.'S *Bank, 54, Lombard-street; Messrs.* DRUMMOND & CO.'S *Bank, 49, Charing-cross; Messrs.* RIVINGTON'S, *St. Paul's-churchyard, and Waterloo-place, Pall Mall; Mr.* DEIGHTON'S, *Cambridge; and Mr.* PARKER'S, *Broad-street, Oxford.*

Digitized by Google

## SPECIAL APPEAL IN BEHALF

OF

# ST. JOHN'S COLLEGE, NEW ZEALAND.

---

It is already well known to the friends of the Bishop of New Zealand, that soon after his arrival in his Diocese he commenced a Collegiate Institution at the Waimate, near the Bay of Islands, for the training of candidates for holy orders, catechists, and schoolmasters, comprising also elementary Schools for the children of Natives and British settlers. This College the Bishop has repeatedly spoken of in his letters as "the key and pivot" of all his operations. Eight students of the College have already been admitted to Deacon's orders, and stationed at various places in the Islands, where they will have under their inspection Schools for the children of settlers and natives, the most promising of whom will in course of time be elected to the Bishop's Collegiate School, and ultimately prepared for those offices in the Church for which they may seem best fitted by their capacities and acquirements. With respect to the most important part of the College system, the preparation for the Ministry, it is evident that the circumstances of an infant Colony, like New Zealand, render it indispensable that the Bishop should have personal and intimate knowledge of the candidates for ordination, which can only be attained by their residence for a fixed period under the Bishop's eye, at the Collegiate Institution.

The College having been in operation for more than two years, at the Waimate, where the buildings were all of wood, and of which the tenure was only temporary, the Bishop has now found it necessary to remove, and has obtained an excellent situation about four miles from Auckland, easily accessible both by land and water, which has been purchased with part of

Digitized by Google

the legacy left by the Rev. T. Whytehead, as an endowment for the College; and he feels that the time has now arrived for making an endeavour to erect suitable Collegiate buildings, which may at the same time secure to himself and all future Bishops a settled episcopal residence, and give permanence to an institution which it is hoped may be hereafter the nursery of the ministry, and the centre of sound learning and religious education to the islands of New Zealand.

The Bishop of New Zealand wishes therefore to invite the assistance of the members of the Church of England, and especially of his own friends, in an undertaking which he justly considers of such essential importance; and he entertains a confident hope, that by their contributions he shall soon be enabled to erect, of solid and enduring materials, the fabric of

**St. John's College, Bishop's Auckland, New Zealand.**

The Bishop estimates that, in consequence of the low prices of building materials at present, he can erect collegiate buildings of stone for 5,000*l.*, including—

Theological College,
Collegiate School,
Native Teachers' (Adult) School,
Native Boys' School,
Infant School, (including Orphan Asylum,)
Hospital.

The Bishop feels deeply grateful for the great exertions which have already been made in his behalf: but the writer of this address is confident that none who have hitherto assisted him will be backward to do so again, according to their power, feeling that they can thus most effectually further the cause of Christ and of his Church, and gladden the hearts of that faithful band who have left their native country and the comforts of home, at the call of duty, and for the love of God.

Digitized by Google

# CONTRIBUTIONS

FOR

# ST. JOHN'S COLLEGE, NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| William Selwyn, Esq. | 210 | 0 | 0 |
| Mrs. Selwyn | 50 | 0 | 0 |
| Rev. W. Selwyn | 105 | 0 | 0 |
| Mrs. Hudson | 100 | 0 | 0 |
| H. Cooke, Esq. | 50 | 0 | 0 |
| Rev. G. Gilbert | 5 | 0 | 0 |
| Rev. J. Frere | 10 | 0 | 0 |
| Rev. J. Hutton | | 10 | 0 |
| Hon. and Rev. R. Cust | 10 | 0 | 0 |
| Rev. G. E. Welby | 1 | 0 | 0 |
| Miss S. by Rev. E. Coleridge | 40 | 0 | 0 |
| Rev. F. G. Burnaby | 100 | 0 | 0 |
| G. Jelf, Esq. | 10 | 0 | 0 |
| R. Palmer, Esq. | 100 | 0 | 0 |
| Rev. C. Merivale | 5 | 0 | 0 |
| Rev. W. Pakenham Spencer | 25 | 0 | 0 |
| Sale of Superfluities | 4 | 5 | 0 |
| Rev. H. J. Hutchesson | 5 | 0 | 0 |
| J. L. Ostler, Esq. | 1 | 0 | 0 |
| Grantham School, by F. Shaw | 1 | 0 | 0 |
| Rev. J. W. Inman | 1 | 0 | 0 |
| I. R. Castleden, Esq., and Friends, Canterbury | 3 | 0 | 0 |
| S. Greaves, Esq., ditto | | 10 | 0 |
| C. Greaves, Esq., ditto | | 10 | 0 |
| Rev. G. Pearson, ditto | 1 | 0 | 0 |
| Mr. L. Wyles | 1 | 0 | 0 |
| Mrs. Church | 1 | 1 | 0 |
| Rev. J. W. Pugh | 1 | 1 | 0 |
| Rev. Stafford Brown | 10 | 0 | 0 |

Digitized by Google

| | £ | s. | d. |
|---|---|---|---|
| Rev. H. M. Mills | 1 | 0 | 0 |
| Rev. H. Jenkyns | 5 | 0 | 0 |
| Rev. C. B. Otley | 1 | 0 | 0 |
| Rev. T. S. Warren | 1 | 0 | 0 |
| Rev. E. H. Woodall | 1 | 0 | 0 |
| Rev. Dr. Hawtrey | 100 | 0 | 0 |
| Rev. G. E. Gillet | 10 | 0 | 0 |
| J. Strut, Esq. | 5 | 5 | 0 |
| H. Egerton, Esq. | 5 | 0 | 0 |
| Rev. H. Venn | 10 | 10 | 0 |
| G. F. Harris, Esq. | 2 | 2 | 0 |
| Miss Duckworth | 50 | 0 | 0 |
| Miss Worthington | 2 | 0 | 0 |
| Lord Burlington | 25 | 0 | 0 |
| C. Bosanquet, Esq. | 10 | 0 | 0 |
| Rev. R. W. Bosanquet | 10 | 0 | 0 |
| Anonymous | 24 | 0 | 0 |
| Bishop Coleridge | 10 | 0 | 0 |
| H. Woodcock, Esq. | 5 | 0 | 0 |
| Mrs. Butterworth | 5 | 0 | 0 |
| Mrs. Rouse | 10 | 10 | 0 |
| Miss M. Gaskell | 10 | 10 | 0 |
| C. F. Barnwell, Esq. | 5 | 0 | 0 |
| Rev. H. H. Hughes | 10 | 0 | 0 |

---

*Subscriptions for the Building of* ST. JOHN'S COLLEGE, NEW ZEALAND, *will be received by the Rev.* C. B. DALTON, *Lincoln's Inn, London; the Rev.* JOHN FREER, *Cottenham, Cambridge; the Rev.* WILLIAM SELWYN, *Branston, Grantham;* C. J. SELWYN, Esq. *Lincoln's Inn; and by Messrs.* GOSLINGS & SHARPE, *Bankers, Fleet Street, for the Bishop of New Zealand's Church Account (College Building Fund).*

*Subscriptions of £50 and upwards may be paid by two or more instalments.*

---

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

Church in the Colonies.

No. VIII.

# NEW ZEALAND.

PART III.

# JOURNAL

OF THE

# BISHOP'S VISITATION TOUR,

FROM DECEMBER 1843, TO MARCH 1844,

INCLUDING

AN ACCOUNT

OF HIS

VISIT TO THE SOUTHERN ISLAND.

*SECOND EDITION.*

LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY
RIVINGTONS, ST. PAUL'S CHURCHYARD AND WATERLOO PLACE;
BURNS, PORTMAN STREET; HATCHARD, PICCADILLY;
T. B. SHARPE, SKINNER STREET, SNOW HILL;
AND BY ALL BOOKSELLERS.
1846.

Digitized by Google

*A Map of New Zealand may be found in Part I. of this Journal.*

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

# JOURNAL

OF THE

# BISHOP'S VISITATION TOUR,

*From December* 1843, *to March* 1844.

## CHAPTER I.

### VISIT TO WAIKANAE AND OTAKI.

I WROTE to you from Wellington by the "Glenarm," which sailed from that port on the 28th of December. My letter contained a report of my journey, *viâ* Taupo, to New Plymouth, and thence by sea to Nelson and Wellington. I now resume my journal from that date.

*December* 27 *and* 28.—I walked from Wellington to Waikanae, Mr. Hadfield's station, near Kapiti; where I found that a beautiful and spacious new chapel had been built since my last visit. The building fully deserves the titles I have given to it. It is about seventy feet long by forty. The ridge pole, hewn from a single tree, was a peace-offering, as I have mentioned in a former letter, from a neigh-

Digitized by Google

bouring tribe formerly at war with Waikanae. The interior is ornamented with white basket-work, interlaced with grey rods in the spaces between the large upright pillars which support the roof; giving the appearance of the most delicate carved work. The upright pillars are painted with the deep red ochre of the country, and the timbers of the roof variegated with scrolls of white, after the native fashion. The whole is most thoroughly striking and characteristic, and, with the exception of the windows, is entirely of native workmanship.

*December* 29.—I examined candidates for confirmation, excluding those who had only been recently baptized; my wish being to place an interval of one or two years between baptism and the first reception of the Lord's supper; during which time the new converts should be in *statu pupillari*, as candidates for confirmation. After their confirmation they will be admitted immediately to the Lord's supper.

*December* 30.—A large congregation, in number at least 400, quite filled the chapel, which presented a most beautiful and encouraging appearance. 120 natives were confirmed.

*December* 31—*Sunday*.—After the morning service, at which the chapel was again quite full, Mr. Hadfield assisted me in the administration of the Lord's supper to 130 communicants; after which the school began in the manner already described, 300 or more being assembled in classes, for reading and catechizing. In the afternoon we rode ten miles along the beach to Otaki, where the first persons who

Digitized by Google

met us at the entrance of the Pa, were Te Rauparaha and Rangihaeta; names unhappily now too well known by the fatal affray at the Wairau. I greeted the former chief in a friendly manner, having good information that he had disapproved of the slaughter; and endeavoured to prevent it: but I did not think it desirable to hold any communication with Rangihaeta, who had certainly taken a part in the death of the prisoners, after the cessation of fighting. The evening service was attended by so great a crowd, that the chapel could not contain more than two-thirds of the people. The remainder crowded round the windows and door. I preached on the translation of Enoch and Elijah, and the ascension of Christ; which seemed to strike Te Rauparaha, as he came to me afterwards, and repeated the heads of the sermon; comparing what I had said with some pointed expressions relating to the resurrection, which Mr. Williams had addressed to him four years before, and which had remained on his mind ever since. After service I held a long conversation with the old chief in Mr. Hadfield's house, and found him full of inquiry after truth, though as yet undecided. Thus ended a year of mercies and blessings.

1844. *January* 1.—Examined candidates for confirmation at Otaki. Tamahona, the son of Te Rauparaha, came and offered to accompany me to the south; having formerly traversed, as a missionary, the whole of that country, which his father overran a few years back with a war party. I gladly

Digitized by Google

accepted his offer, as he knows all the places and people in the Southern Island.

*January* 2.—Confirmed 143 natives after an address in the usual manner; and in the afternoon rode back with Mr. Hadfield to Waikanae, and spent my last evening with him, regretting that our duties permit us to see so little of one another, for he is a man whom I value much, and have endeavoured to mark my esteem by appointing him Rural Dean of the district of Wellington and Taranaki.

*January* 3.—Rode ten miles on Mr. Hadfield's horse to Paripari, thence walked to Wellington, where I found Mr. Cotton and Mr. Nihill intending shortly to sail for Nelson, to visit Mr. Reay.

Digitized by Google

## CHAPTER II.

### FROM WELLINGTON TO MOERANGI.

*January* 6.—Left Wellington at noon in the "Richmond" schooner, twenty tons—Brown, master—with agreement to be landed at Akaroa, Otakou, commonly pronounced Otago, or Stewart's Island, as I might determine. The vessel was not remarkable for cleanliness or order, and the decks having shrunk since they were caulked, the wash of the sea filtered through upon the blankets of my party of natives, making them very cold and uncomfortable: nor were the cabin berths altogether free from the same nuisance; but in my case it was cured by the never-failing remedy of Macintosh cloth. However we had a fine breeze from the north, and ran rapidly across the straits; at sunset having a grand view of Tapuaenuku, a range of snow mountains, about forty miles south of Cape Campbell, at the place called on the map, "The Lookers on," being the two craggy peaks of the mountain, underneath which, a few miles to the south, is an anchorage for small vessels on either side of a reef; but you may scratch out from Wyld's map the words, "appearance of fine harbour," there being no appearance of any thing of the kind.

Digitized by Google

*January* 7—*Sunday.*—Calm water. Divine service to English crew and passengers, ten in all, and afterwards to the same number of natives. Made very little progress.

*January* 8.—In sight of Banks's Peninsula. Fine wind from the north sprang up and carried us on rapidly. Began to think of going at once to Otakou, but was informed that there was a scanty supply of wood and fresh water on board. We therefore determined to put in at some port on the Peninsula for supplies. Pireka, on the south side of the Peninsula, was selected as the most easy for egress to the south. We passed the heads of Akaroa at five P.M., at which time the wind began to come down in fiery gusts from the bays and gullies of the land, making it necessary to have every sail in hand ready to be let loose. At seven P.M. arrived off Pireka, into which the little vessel worked against a fierce N.W. wind.

*January* 9.—A sultry and stifling wind from N.W. gave us warning of the approach of a wind of exactly opposite character from S.E., which accordingly began to blow about noon. It was immediately proposed to leave the vessel and proceed by land, to which my poor natives, having no reason to be charmed with their accommodations on board, gladly assented; and by one P.M. the back-loads were arranged, food cooked and eaten, and the whole party (viz. myself and ten natives), in marching order as usual. We walked till night over the steep hills of the Peninsula, passing two whaling stations,

Digitized by Google

at one of which Bibles were declared to be of no use, as they would not be read: at the other, where there was a large family of young children, my offer of books was thankfully accepted. At sunset, from the top of the last hill at the S.W. angle of the Peninsula, we obtained a magnificent view over the vast plains of the south. Below us stretched out the apparently interminable line of the "ninety miles beach," a continuous range of uniform shingle, without headland or bay. Within this shingle bank is a great lake, Waihora, filling up the space wrongly marked on the map as a bay of the sea, but really occupied by a freshwater lake, the straight side of which, running from the corner of the Peninsula parallel to the sea, is eighteen miles in length. Beyond the lake are plains of vast extent, bounded by a range of snowy mountains, behind which the sun was setting. To the S.W., the distant hills in the neighbourhood of Timaru closed in the view. At night we encamped at a very small native village, where a little party of nine or ten entertained us hospitably with eels, which form almost their only means of subsistence. The name of the place is Wairewa (not marked on the map).

*January* 10.—Walked between the sea and the Waihora Lake, over an alluvial bed of dry gravel, partially covered with reeds and dry grass, to a native village, Te Taumatu (eighteen miles from Wairewa), situated at the place where a river occasionally breaks out into the sea from a heavy flood in the lake. We crossed on dry land, the mouth being

Digitized by Google

dammed up. The population of the place was about forty, with whom we conversed and distributed books. The place had not before been visited by a Missionary; but we found some natives able to read, and many acquainted with the Lord's Prayer, the Belief, and portions of the Catechism. Eels were still the principal food of the people; but they had imported considerable numbers of *titi*, or mutton-bird, from the rocks about Stewart's Island. The *titi* is so fat, that the native mode of preserving it is to boil it down, and then to tie it up, in its own oil, in kelp bags, formed of the large air vessels of common sea weed.

*January* 11.—After service with the natives, we walked on from Taumatu till we came to a large river called Rakaia, much swollen with snow water, and milk white. One of my party of natives attempting to cross it near the mouth, was carried into deep water. Happily he had on his back a bag of clothes in a Mackintosh case, which was no hindrance, but rather a support to him in swimming. If he had had the bag of books, or any other of the solid packages, he would have been in danger. We then went higher up, and by fording seven or eight branches of the stream, avoided the deep channel formed by their junction. From this river we had a tract of twenty-four miles to pass without fresh water, over a dry gravelly plain. My Macintosh life-preserver, as usual, did extra duty, being converted, on such occasions, into a water-skin. At night we encamped in the dry bed of a stream.

Digitized by Google

*January* 12.—After walking fifteen miles we came, to our great joy, to the Wanganui River, flowing from the snowy mountains through the plain, where we dined, and afterwards walked along the soft shingly beach till sunset; when we encamped by a small rivulet, which supplied me with an eel for supper. The want of water is so unusual in New Zealand, that I think this is only the second or third time that I have been obliged to carry it. This is a pleasing contrast to Captain Grey's account of his surveys in Western Australia.

*January* 13.—Arrived at a native settlement, Te Wai-a-te Ruati, standing out of the plain like an oasis in the desert. Its lofty Watas (potato stores) standing up against the sky, by the aid of a little imagination suggested the idea of the ruins of an ancient temple.

*January* 14—*Sunday.*—Spent at Te Wai-a-te Ruati in the usual services. The village population divided between the members of the Church of England and Wesleyans. No English minister had visited the place before my arrival; but native teachers from other places had duly informed them of the difference between (Hahi) Church, and (Weteri) Wesley. The discussions resulting from this division of opinion took away much of the satisfaction of my visit to the Southern Island, as much of my time was spent in answering unprofitable questions.

*January* 15.—Registered inhabitants of Te Wai-a-te Ruati, fifty-five men, thirty-nine women, nineteen

Digitized by Google

children. In the afternoon proceeded over the plain to the beach as far as a fresh-water lake (Waitarakao), which forms the end of the ninety mile beach.

The general character of the rivers of this coast resembles the Sid in Devonshire. The mouths are blocked up by a shingle bank, within which the river expands itself into a small fresh-water lake. Only a few of the larger rivers have an open mouth, as the Rakaia, Wanganui, and Waitangi. On this lake we found the principal chief of this part of the country, Te Rehe, living with his wife in a hut constructed of the bones of whales, with a thatch of reeds. After half an hour's conversation with him, we passed on to our sleeping place near Timaru, a deserted whaling station, exhibiting the usual decorations of such places, dilapidated Try-works, broken boilers, decayed oil barrels, and ruinous cabins, far worse than the generality of native dwellings.

*January* 16.—Walked along shingly beach, or over easy grass slopes, to a large pool by the side of the sea, in which were swimming a number of Putangitangi, or Paradise Ducks, unable to fly, this being the season of their moulting. The natives immediately threw off their blankets and rushed into the water, which was shallow, and about a furlong in length. After an animated chase of two hours, spent in incessant diving, wading, and swimming, they captured eighteen, which formed a seasonable supply of food in this thinly inhabited country. The Putangitangi is a duck of large size, and beautiful

Digitized by Google

plumage. I have described its manner of imitating lameness, to draw off attention from its young, in my account of the Manawatu River. I have never seen it north of that river. After dining sumptuously on ducks, we walked over a bad stony beach till sunset, at which time, while looking out for a good place to encamp, I espied a small smoke curling up at the distance of about two miles, which I concluded to be from the encampment of Mr. Shortland, brother of the late Colonial Secretary, and Sub-Protector of Aborigines, whom I expected to meet on his way from Otakou. Following the direction of the smoke, I found Mr. Shortland just encamping for the night. He had no expectation of meeting me, and was not a little surprised. We spent the evening very pleasantly together; and I obtained from him an estimate of distances for my remaining journey, giving him my distances in return.

*January 17th.*—Parted from Mr. Shortland, and proceeded southward, towards a column of smoke, which guided us to a temporary encampment of a native chief, by name Te Huruhuru, who was eel-catching on the Waihao River, with a small party of friends. He entertained us with eels, which I returned by a present of books. His manners were singularly pleasing, though he has scarcely ever seen any more polished models amongst our countrymen than the whalers on the coast. In the afternoon, he accompanied us to the Waitangi River, of which he is the principal Charon. We arrived on the bank a short time before sunset, and found two

Digitized by Google

of the boats of the country (called *mokihi*) ready for our use. The *mokihi* is formed of bundles of rushes, bound tightly together in the form of a boat. No kind of boat could be better suited to the river, which is a deep and rapid torrent, rushing through a labyrinth of gravel banks and small islands, and in summer much swollen by the melting of the snow on the mountains in the interior. To cross it, it is necessary to start at some point where the main stream touches the banks, and to keep the same channel, till it winds its way to the opposite bank; in order to which it is necessary sometimes to go down the stream several miles. The *mokihis* are first built twenty or thirty miles from the mouth, and perform this zigzag course till they reach the sea, where they are turned adrift, it being impossible to work them up against the stream. Te Huru-huru himself took me under his care, with the whole of the baggage, leaving the greater number of my natives to follow in the other canoe. We launched off accordingly, and made a rapid and prosperous passage to the opposite bank, going down about two miles of the river before we could reach it. We encamped for the night in a small copse on the southern or right bank. The Waitangi River runs from west to east, through a vast plain of forty or fifty miles in length, and about twelve in width, stretching east and west, without a tree or shrub.

*January 18th.*—Walked over a beautiful grass plain, at first altogether without trees, but after twelve miles covered with the Ti palm; from the

Digitized by Google

fibres of which the natives collect an inspissated juice of delicious flavour, by baking the fibres in their ovens. The tender shoot also is eaten by them as a vegetable. At night we encamped by the side of a small pool called Orore.

*January 19th.*—Stopped to breakfast at an uninhabited native cultivation, in a small wooded knoll. The sight of trees was rather refreshing, as there are none between the Peninsula and this place, Awa Mohiki, (a distance of 170 miles,) with the exception of one clump of trees on the plain near Te Wai-a-te Ruati. After breakfast we walked on to Moerangi whaling station, passing on the way, about two miles from the station, some most remarkable boulders, if such they may be called, which appear to have been formed not by rolling but by crystallization. Several of the balls are of the diameter of five feet; some of the largest have been broken, and disclose the structure of the interior, which is cellular, composed of pentagonal prisms of yellow spar, converging to the centre, the prisms being filled with indurated clay. On the outside of several is a spherical outer casing of the same indurated clay.

Digitized by Google

## CHAPTER III.

### FROM MOERANGI TO STEWART'S ISLAND.

*January* 19*th.*—Remained at Moerangi, a whaling station, but of a better stamp than those which I had seen on the Peninsula; the men having employed their spare time in agriculture, and having good crops of wheat and potatoes on the ground. I had much conversation with several of the men on their habits of life; and distributed among them some Bibles and Prayer-books. In the evening, walked over to the native village.

*January* 20*th.*—Stayed at Moerangi; engaged in examining candidates for baptism. Whole number of natives, about 100, many of whom were Wesleyans.

*January* 21*st*—*Sunday.*—Native services as usual, and a service to the English, at the whaling station, at which eighteen assembled in a barn. This place had been visited by the French Bishop, but by no one else, except Mr. Watkins, the Wesleyan Missionary; so that Bishops were more common than ministers. In the afternoon, I baptized four natives.

*January* 22*d.*—Embarked in a large sealing boat, belonging to the natives, to sail southward as far as wind and weather might permit. We were in all

Digitized by Google

about fifteen on board, with an iron pot for a kitchen, and several baskets of potatoes, and some salt pork. The weather was beautiful, and the sea perfectly calm. Another sealing boat, also filled with natives, accompanied us on its way to Ruapuke, in Foveaux Straits. After a little while, a breeze sprang up, which carried us on rapidly, till we came near to Waikouaiti, a Wesleyan Mission station; when suddenly the north wind ceased, the sails flapped, and a strong south-east blast rushed up, blackening the water as it came. Happily we were sufficiently advanced to reach Waikouaiti, otherwise we must have run all the way back (twenty miles), to Moerangi, as is often the case. At Moerangi, for instance, we found a crew, who had run to within a few miles of Akaroa (150 miles), but meeting with a northerly wind, had to return to Moerangi, there being no intermediate boat harbour. In our case we were more successful, as we ran safely behind the headland, and into the little river of Waikouaiti, twenty miles from Moerangi, and ten from Otakou. Here we found a small schooner (the "Perseverance"), belonging to Tuhawaiki, a native chief residing on Ruapuke, an island in Foveaux Straits. I went on shore, and went to the house of Mr. Watkins, Wesleyan Missionary, by whom I was hospitably entertained. In the evening I catechized his natives.

*January 23d.*—The wind being contrary, I staid at Waikouaiti, and walked over the settlement, visiting most of the English settlers: many of whom had



Digitized by Google

good fields of corn nearly ready for harvest. In the afternoon rode to a large farm belonging to Mr. Jones, a merchant of Sydney, where I saw a noble field of wheat of fifty acres, and a very large stock of cows, sheep, and horses. Here, on visiting a sick woman, I was obliged to call in an interpreter, not (as you might suppose) for the native language, but for pure Irish: the poor woman not being able to speak a word of English. I confess that I felt ashamed, for if any natives had been near, they would not have understood my being ignorant of the language of my own countrymen. Nor indeed can we justify our want of interest in the languages of our own countries, while we take pains to acquire so many others. In the evening, had much conversation with Mr. Watkins on the subject of our respective missions.

*January 24th.*—At sunrise, the wind being fair, my natives called me to proceed to Otakou, where we arrived in a few hours. Before I left Waikouaiti, I had engaged Tuhawaiki to take me up at Otakou, and carry me to the south. From Moerangi, the character of the country had changed; the grassy plains which extend from the Peninsula southward having come to an end, and been replaced by bold conical hills, with abrupt cliffs standing out of the sea. Otakou is a small harbour, but good, and well marked from the sea by two patches of very white sand, which can be seen from a long distance. My tent was pitched at a small native settlement, about a mile from the English, from which I visited most

Digitized by Google

of the inhabitants, distributing books, and baptizing their children. One of the adult natives, whom I had baptized at Moerangi, was left here as native teacher, to minister to the Church-of-England natives.

In the evening, the wind being fair, we went on board Tuhawaiki's schooner, but did not sail till the following morning. My native commodore had made preparations for my reception, by carefully cleaning the little cabin (nine feet by five), and spreading a new table-cover, bought on purpose at Otakou. Altogether, the contrast with the miserable Richmond was very creditable to the native flag of New Zealand. The cabin was given up to my use, with the reservation of a right of way for the chief and his wife to pass to their berth in the middle of the vessel. I soon found that I should be very comfortable on board, though I had not much space.

*January* 26.—Early in the morning, the "Perseverance" worked out of Otakou Harbour, and having cleared the heads, ran to the southward with a fair wind; by which we were enabled to steer along the shore, and note down on the map the native names of the headlands and hills. The whole coast is broken and bold, till the south-east corner of the island, after which the land is level for many miles along the north shore of Foveaux Straits. Our crew consisted of two English sailors, and three natives; but we had four other Englishmen on board, as passengers to the southern whaling stations. These men were acquainted with the whole coast, some of them having been upon it as sealers or

Digitized by Google

whalers for more than twenty years. I could not have been in better hands, for they knew every nook in which a vessel could lie in a gale. Their anecdotes of the early history of the country were very entertaining, and very favourable to the character of the natives, even in their heathen state. In the company of these men, I soon found the whole of that mystery which had hung over the southern islands passing away; every place being as well known by them as the northern island by us. The map of my diocese thus began to be presented to my mind in a practical form; as I ascertained, one after another, the exact position of every inhabited settlement, and the number of its inhabitants. A steady substantial table in the cabin favoured my usual habits of reading and writing, in which I indulged without interruption, emerging occasionally half way up the companion ladder to take my view of the coast, and to write down the names of places on the map.

*January* 27.—The land being very indistinct, I indulged in uninterrupted reading and writing all the morning. Wind still fair. At noon, the mist cleared away, and I resumed my survey of the coast. At half-past five P.M. we landed one of our English passengers at Tautuku, a whaling station, a few miles south of Molyneux Harbour. At sunset we were off the entrance of Waikawa Harbour, from which the coast bears away almost due west, forming the northern shore of Foveaux, or Favourite Straits.

*Sunday, January* 28.—In the morning Ruapuke

Digitized by Google

Island, the residence of my native commodore, was full in view; but the wind being light, we did not reach it till the afternoon. In the morning, I held the usual native and English services on board. Afterwards enjoyed the lovely calm of the straits, resembling so many Sundays which I had spent on board the "Tomatin;" but here I had the additional advantage of a land view, and land peculiarly interesting to me, as being the furthest point of my diocese. To the west was the island for which we were steering, moderately elevated above the sea, and indented with deep bays, in the form of a Maltese cross, so that the walk round the island is of considerable length.

About five P.M. we tacked into the little cove in which Tuhawaiki's village stands, and went on shore to our evening service, which, however, was not numerously attended, as the greater part of the natives live on the other side of the island.

*Monday, January* 29.—A congregation of two hundred assembled from all parts of the island to morning service; after which I held a school, and found a large class of more than twenty able to read, though no English Missionary had ever visited the island before my arrival. Their first instructor was Tamahona, the son of Te Rauparaha, whom I have before mentioned as having been sent by Mr. Hadfield on a Missionary expedition to these parts. My lodging while at Ruapuke was in Tuhawaiki's house, which he vacated for my use. It contained two rooms, in one of which was a large fire-place

Digitized by Google

and chimney; in the other, a boarded bed place, which the Countess of Ruapuke had carefully spread with two beautiful new red blankets, furnishing also the room with carpet and looking-glass. I regret to add that another part of the furniture of the room was a large barrel of rum, which the chief kept for the use of his English sailors, and for sale to the whalers: a vile practice into which he has been led by his English companions, and against which I duly remonstrated.

The view from the beach in front of my house was most beautiful. The whole length of Stewart's Island just fills the opening of the bay, forming a succession of wooded hills, decreasing in height till they taper down into a low spit of land at the eastern end; in the foreground, a grand mass of rocks resembling granite, and covered with a red lichen, with other blocks of the same stone standing up like broken pillars among the low brushwood on the hills surrounding the harbour.

In the afternoon, two English settlers came over to request me to marry them to the native women, with whom they had been living many years. They appeared, by all reports, to have conducted themselves well; and one of them, though scarcely able to read himself, had instructed his children in a way which surprised me. I sent them home to fetch their spouses to answer for themselves, and they were afterwards married.

*January* 30, 31, *and February* 1.—A violent gale from the south detained us in harbour, and gave me

Digitized by Google

an opportunity of visiting all the small settlements in the islands, and holding reading-classes and services in most of them. In all I found some natives able to read, and in one especially, a very intelligent party under the care of a well-informed teacher. Here, as in other places, there was too much discussion about Weteri and Hahi (Wesley and the Church). We need not wonder at the controversies which are raging at home, when, even in the most distant part of this most remote of all countries, in places hitherto unvisited by English Missionaries, the spirit of controversy, so congenial as it seems to the fallen nature of man, is everywhere found to prevail, in many cases to the entire exclusion of all simplicity of faith. In Ruapuke, as throughout the greater part of the Middle Island, the use of canoes has been superseded by that of English boats, which the natives buy from the traders with whalebone, found in considerable quantities on the beach after a gale. They manage our boats with great dexterity. Ruapuke is a charming little island, containing all the characteristic features of New Zealand in miniature; woods, swamps, hills, lakes, bays, and rocky headlands, with pretty native villages (pretty, I mean, when seen from a distance), enlivening the scene. I was much pleased with my stay, though the advantage of it, in a religious point of view, was much impaired by the dissensions among the natives.

*February* 2.—The wind having abated, we beat out of our little bay; intending to sail either to Stewart's Island, or the Bluff (on the northern shore of the

Digitized by Google

Straits), as the wind might serve. Having cleared the land, we found the wind fair for the Bluff, distant twelve miles; whither we arrived at three P.M., and ran in under a bold, woody headland, rising like an island out of a perfectly flat plain. I found here a considerable whaling station, where I visited, as usual, most of the settlers; distributing Bibles and children's books, and giving them good advice, which in all cases was very patiently, and in some very thankfully received. The foreman of the station, who had just taken to himself a half-caste partner, had already promised to marry her at the first opportunity, and they were accordingly married the next morning. Gave the settlers strong lectures on the subject of the education of their children, and obtained a promise from the two best 'scholars,' that they would collect the children and instruct them; for which purpose they were furnished with books out of the ample supply granted me by the Society for Promoting Christian Knowledge.

*February* 3.—In the morning I married two couples and baptized eight children, and afterwards started, with a fair wind, for Stewart's Island; but a calm coming on, we did not reach it till dusk, when we anchored in Horse-shoe Bay. Two great American whalers floated on the water at the mouth of the bay. Remembering the Bishop of New Jersey's conversation at Eton, on the unity of our Churches, I determined to send in the morning to offer to perform Divine service on board; but they disappointed me by sailing at break of day.

Digitized by Google

## CHAPTER IV.

### STEWART'S ISLAND.

*Sunday, February* 4.—At eight A.M. I started with my native crew in a whale-boat, to go to perform Divine service at Port William, the principal native settlement, though a small one, in Stewart's Island. I then began to see the extreme loveliness of the shores of this island, with its woods feathering down to the water's edge, and its noble bays indenting the coast at short intervals, with rocky points, interspersed with brushwood, between them; the whole crowned with the wooded height of Saddle Hill, from which the last patch of snow had, as I was told, only just disappeared. The distance from Horse-shoe Bay to Port William is only four miles; but, having wind and tide against us, we were more than two hours on the water. At last we came to the village, nestled in the hollow of the bay, with its little cultivations cut in patches out of the continuous forest, and a small river flowing by them. We found a party of forty natives, under a most intelligent chief. This place had not been visited by any teacher, either native or English; but some of the men knew the Belief, and the children could repeat portions of the Catechism. To this, then, the most

Digitized by Google

distant settlement in my diocese, the Word of God had come, and prepared the hearts of the people to receive gladly the instruction which I gave them, confirming fully an opinion which I expressed last year, that there is no part of New Zealand where the Gospel is unknown. After Divine service and school, I distributed books among the natives, and took my leave; and after visiting another small native settlement, I passed the mouths of Half-moon Bay, Horse-shoe Bay, and Paterson's River (three beautiful harbours in the space of seven miles), and arrived at the Neck, a peninsula forming the east head of the above river, intending to assemble the English settlers to evening service; but I found that they lay so far apart, that there was not time to send to let them know of my arrival. I was, therefore, obliged to content myself with a native service with my own party and a few women, whose husbands were absent.

*Monday, February* 5.—The whole English population of the neighbourhood assembled early in the morning. Men, 10; native women, 14 or 15; children, 25. The men were all desirous of being married; to which, after special inquiry into the circumstances of each particular case, I assented, and married the ten couples, and afterwards baptized seventeen of their children.

The native women living with Englishmen are in a most unhappy state of ignorance; but, in many cases, the children will be able to instruct their mothers. One little boy, in particular, whom I

Digitized by Google

examined, was remarkably well-informed. As the half-caste children usually speak both languages, they may be of great use in this way, if they can first be well taught. The husbands are generally unable to communicate with their wives, except on the most ordinary matters of daily life.

In the afternoon I returned to Half-moon Bay, with a strong wind, which made our boat dance like a cork over the waves.

*February* 6.—Calm and misty morning. Set sail, and, after some delay, drifted out of the bay. Sailed to the westward with a light breeze and calm sea. The mist soon melted away, and a bright sunshine lighted up all the hills and deepened the shadows in all the valleys. About noon, came to Murray's River, where, upon our firing a gun, a boat came off to us, with four English settlers, the whole white population of the place. I went on shore and found a tribe of children, one man having eight of his own. The party had built a comfortable house, and had cultivated a considerable extent of land; the produce of which, with an abundant supply of fish, affords them a comfortable maintenance. Like all the settlers on these straits, they were extremely contented. Here I married four couples, and baptized nine children, giving the parents, as usual, much earnest advice, and distributing Bibles. Prayer-books, unhappily, had fallen short, from the great demand; every one almost being anxious to possess one. The children in this place were perfectly clean and tidy in their dress, though they had

Digitized by Google

no notice of my arrival, and certainly could not divine from the appearance of my vessel that any dignitary of the Church was coming among them. I am not certain that my own personal appearance would impress them more than my vessel, after four months of travel, though I try hard to keep up my episcopal costume.

Leaving Murray's River about three P.M., we glided gently along the shore, passing successively some wooded points (having the prevailing shape of the island, namely, a saddle), the principal of which bears the name of Saddle Point. There are no harbours in this part of the northern shore of Stewart's Island. Towards evening the wind died away, and left us drifting with the tide within sight of the fine rocky head, at the north-west corner of the island, called Raggedy Point. Beyond this, Codfish, or Passage Island, was in view, the Ultima Thule of my visitation. I went to bed with the happy thought, that if it should please God to speed us through the night, by the next morning I should be homeward bound.

*February* 7.—In the morning a clear blue sky, calm and sparkling sea; the peaked and jagged rocks of Raggedy Point close to us; Saddle Hill rising grandly behind them, Passage Island just a-head: to the south, the western shore of Stewart's Island, opening as far as Mason's Bay; to the east, the Bluff, looking like an island, the flat land near it being below the horizon; to the north-east, the swelling hills about the New River and Jacob's

Digitized by Google

River, as far as the great bay, marked on the map as Knowsley Bay, over which no land was visible; but further to the westward, from the edge of the bay, rose a noble chain of mountains, capped with snow, their serrated outline standing out boldly against the sky. Solander's Islands, dimly seen at the distance of twenty-five miles, closed in the view to the westward.

About noon came to an anchor. Went on shore. Sandy beach, enclosed by wooded hills. Cluster of small houses on the bank of a small river of red water, like the peat streams of North Wales. In front of the houses sat thirteen native women and fifteen children, but the men were out in their boats fishing. I catechized the women and children, and found them less ignorant than others whom I had seen. One young native was able to read, so I gave him some books and appointed him teacher. This was the only place in which the native women seem to have regular prayers, most of them having come to live with their English mates before the introduction of Christianity. It is a humiliating truth that these women have actually been kept back from religious knowledge by intercourse with our countrymen, which has taken them away from their own villages, where the Gospel was fast spreading, to places where, as one settler told me, they had not had a word of religious instruction till my arrival. In the afternoon the men returned with their boats laden with fish. In a moment all the little population was alive—children dragging up cod-fish

Digitized by Google

*February* 9.—Early in the morning entered Jacob's River, bumping slightly on the bar, it being nearly low water. Anchored off the English settlement, a whaling station, and went on shore. Assembled the English, fourteen or fifteen in number, (twelve more absent,) and explained to them the object of my coming. The sight of two married Englishwomen was pleasant to me, as I had not seen a countrywoman since I left Otakou.

*February* 10.—Stayed at Jacob's River.

*February* 11—*Sunday.*—Performed the morning and evening services as usual, to the natives and English; the latter all attending, and behaving most respectfully. In the course of one of my sermons I happened to speak of the sin of swearing, which led some of them to come to me after the service, and express their sorrow for the bad language which I had heard them use on the former day. At various times I had much private conversation with several of them, and saw reason to hope, that by a kindly and judicious attention to this, as well as other stations, they may be moulded into much more orderly and christian communities. For this purpose I must have, before long, a visiting Clergyman in the Straits, to live in some central place, and travel from station to station; which he will have no difficulty in doing, as four or five small vessels are kept in the Straits, in which he could take his passage. The great hold upon these men is their love of their children. They were most earnest for schools, and offered to pay considerable sums for their children's education.

Digitized by Google

Their care of their orphans also won my heart. Their business of seal catching leads them into many dangers, by which several lives have been lost; but the children of the dead have always found protectors in the friends of their fathers. Many of these orphans will, I hope, be transferred to the Waimate, to form the foundation of my schools.

I had now completed my circuit of all the inhabited places on the straits, with the exception of a very small native settlement on the New River, O Maui, between Jacob's River and the Bluff; to which I was obliged to content myself with sending a present of books; and I was now most anxious for a speedy return, as I had written to the Governor, to request him to allow the Government brig to meet me at Akaroa, on the 15th of February. It was now the 11th, and I was three hundred miles distant; but to my great joy, on the 12th of February, Monday, at daylight, a south-west wind sprung up, which soon freshened into a considerable gale, before which we ran, almost without shifting a sail, till we entered Akaroa Harbour, at ten A.M., on Wednesday, the 14th of February, having completed the distance from Jacob's River in about fifty hours, and arriving one day before my appointment.

Akaroa is a noble harbour, seven miles in length, with rather a narrow entrance, widening into a broad sheet of water, perfectly land-locked; the only drawback is the height of the hills around it, from which furious gusts come suddenly down, endangering small vessels, if the sails are not kept in hand. A French



Digitized by Google

corvette, Le Rhin, and eight French and American whalers, were lying at anchor. As soon as we had anchored, Mr. Robinson, the police magistrate, came on board, bringing me letters, among others one from the Governor, stating that the brig could not call for me at Akaroa, but had gone direct to the Chatham Islands. He thought that I could not be at that place at the time proposed, and was unwilling to delay the vessel. This was a sore disappointment to me for a while, but I consoled myself with a letter from Mrs. Selwyn, giving an excellent account of herself and William; upon which I took heart, and engaged Tuhawaiki to carry me on to Wellington. The wind being now contrary, I stayed two days at Akaroa, and looked over the settlement, where there are about eighty French settlers, and about fifty English, with a few Germans. Some of the French settlers have good gardens.

M. Berard, the Commandant of the corvette, was very polite to me, and placed his house at my disposal. One day I dined on board his vessel, in a style which contrasted amusingly with my mode of life on board Tuhawaiki's "Goelette," as I was received on board with a salute, the crew drawn up in order, and a variety of other formalities.

*February* 15.—The wind being still contrary, I walked over to Pigeon Bay, on the north side of the Peninsula, having directed Tuhawaiki to bring his vessel round to take me up. In this bay I found some Scotch settlers of the right sort; living in great comfort by their own exertions, making every

Digitized by Google

thing for themselves, and, above all, keeping up their religious principles and usages though far away from any ministerial assistance. The name of the family was Sinclair; I spent the evening with them, and conducted their family prayers.

*February* 16, 17, 18.—Spent at Port Levy, a port a few miles to the westward of Pigeon Bay. A few miles further to the westward, with only one headland between the two harbours, is Port Cooper, now much talked of for a new colony. A large party of natives had assembled at Port Levy, in hopes of selling land; so that I made acquaintance with most of the principal chiefs of the Middle Island, whom I had not before seen.

Port Cooper is surrounded by precipitous hills, with very little level ground, but an opening can be made, without difficulty, to the extensive plains which range along the eastern shore of this island from Kaikoura (Lookers on) to Moerangi.

*February* 19.—Tuhawaiki not arriving, I was tempted by a prospect of fair wind, to embark on board a new schooner just built in Port Levy, and starting for her first voyage to Wellington. Her name was the "Eliza," 35 tons burden. We made little progress during the night.

*February* 20.—Becalmed all day. Discovered that our crew knew nothing about their business; and wished myself back in Tuhawaiki's vessel. Only one small cask of water on board, and no boat to fetch any more.

Digitized by Google

## CHAPTER VI.

### FROM BANKS'S PENINSULA TO PORT NICHOLSON.

*February* 21, (*Ash Wednesday.*)—Arrived at noon, at Matanau Island, where we were to unlade some timber for a new whaling station just being formed. This island is forty miles north of the Peninsula. Several boats came off to unlade the timber, to all of whose crews I made the same request, that when they had landed their timber, they would bring off some stones for ballast, instead of returning empty. I might as well have talked to the stones, for not an ounce of ballast would they bring, though we parted with several tons of timber. However, we took on board two large water casks, which made my mind easy on that score. So I made up my mind for a long passage. Happily we took on board a passenger, an old seaman, who afterwards proved to be the only person on board who understood his business. At night we sailed to the northward.

*February* 22.—Becalmed all the morning. At eleven a strong wind sprang up from the north-east, which soon convinced our good folks that I had been right in asking for ballast, for the vessel could not carry canvass enough to work to windward; and we consequently made much lee-way.

Digitized by Google

The wind being contrary, they determined to run back to the island for ballast; but just as we neared it, the wind changed to the north-west, and, as we were unable to beat, we were driven off the shore. We then lay to, and drifted back several miles towards the south. At sunset a stormy wind came off shore from the west, which seemed to portend a heavy gale; it was therefore determined to run back to Port Levy, and we steered our course accordingly all night.

*February* 23.—Went on deck before daylight, and found the vessel gliding steadily along, a few miles from the mouth of Port Levy. Went and lay down again, but was awakened by a commotion over head, and found that a fierce east wind had suddenly come on, and that every sail must be close reefed. Our head barely lay up to Port Levy, and it was quite clear that the vessel, making so much lee-way, would not fetch even Port Cooper, though two or three miles to the westward. I therefore concluded that we should be driven ashore, on the beach north of the Peninsula, in the deep bay of which we now seemed to be shut in. Our old sailor passenger, as he afterwards told me, was of the same opinion, and had made up his mind, if we failed in reaching Port Cooper, to recommend the master to drop his anchor, and leave the vessel to ride out the gale if it could: we ourselves going on shore in a whale-boat, which we had taken on board at the island.

While we were in this state of suspense, the im-

Digitized by Google

possibility of reaching Port Cooper becoming more apparent, we suddenly espied Tuhawaiki, sailing gallantly out of Port Levy with a fair wind, and bearing away several miles to the eastward, under shelter of the Peninsula. Presently afterwards, our wind also shifted to south-east, and we immediately *wore*, from inability to tack, and bore away after him: most thankful to be thus extricated from the unpleasant position in which we were placed. We soon passed Tuhawaiki, as the wind became fair, and our lightness was then in our favour: and we ran rapidly all day, when the wind died away and left us off Kaikoura (Lookers on).

*Saturday, February* 24.—Calm night. Tuhawaiki gained six miles upon us in the night; and we both continued in sight one of another all day. Wind contrary. We made little progress. Tuhawaiki's vessel, being much better worked, left us far behind.

*Sunday, February* 25.—Services on deck. Light wind, but contrary.

*Monday, February* 26, *at* 1 A.M.—A fair wind, but our sailors thinking it contrary, lay to till daylight; when our sailor-passenger came on deck, and took the command. We had then drifted so far to leeward, that the wind was no longer fair for Port Nicholson; and accordingly we stood over into Wairampa, or Palliser Bay, a place notorious for the detention of vessels. Under Baring Head we *wore*, and sailed back across the Straits towards Cloudy Bay, another schooner, equally ill managed with our

Digitized by Google

own, *wearing* about from the same inability to tack. Two such discreditable vessels sure never were seen in Cook's Straits at the same time. While in this dilemma, we saw the clouds lighting on the snowy peaks of Tapuaenuku, near Kaikoura: our enemy, the north-west wind, died away, and in half an hour, a breeze from the south increasing to a strong gale, brought us rapidly into Port Nicholson. To my exceeding joy I heard that the Governor and the "Victoria" brig were still there, but ready to sail on the morrow. His Excellency met me on the jetty, and received me most cordially. I afterwards dined privately with him at Barrett's Hotel. Tuhawaiki arrived three hours after us, having gone too far out to sea.

*Tuesday, February* 27.—Presented Tuhawaiki and Tamahona (Te Rauparaha's son) to the Governor. Afterwards went with the Governor to choose another site for the church, the first chosen being found ineligible. Obtained a grant of the place I most wished for; and hope soon to be able to raise a fund for beginning the chancel. In the meantime, a wooden nave will be begun immediately, funds having been left for that purpose by me in the hands of Mr. Cole, and other managers appointed by me. Cleared up various matters of business, and received numerous visitors; among others, Mr. Justice Chapman, the new judge, who spoke very co-operatively on Church matters. At midnight, went on board "Victoria," which seemed a floating palace after the "Richmond," "Perseverance," and "Eliza."

Digitized by Google

## CHAPTER VII.

### PORT NICHOLSON TO THE WAIMATE.

*Wednesday, February* 28.—Sailed at sun-rise, with splendid north-west wind.

*February* 29, *March* 1, 2, 3, 4, 5, 6, at sea; delightful weather; during which I enjoyed much conversation with the Governor, more, probably, than I could have in several weeks' residence at Auckland. In the evening of the 6th we came in sight of the harbour, but were becalmed outside the heads. The Governor and I, with a crew of four Maoris, took one of the brig's boats, and at midnight landed at Auckland. To my infinite joy and thankfulness I found Mrs. Selwyn and William quite well, and Mrs. Martin decidedly better. Χάρις τῷ Θεῷ.

During my absence, my little private chapel, on the allotment adjoining the Chief Justice's, had advanced considerably; and being of solid stone, was a most refreshing sight in the midst of the wilderness of weather-board.

*March* 13.—Sailed to the Tamaki River, to see the New Church, of which a stone chancel is nearly completed, on a plan very similar to my private chapel at Auckland. It is a solid venerable-

Digitized by Google

looking building, of grey stone. Mr. Church, Mr. Spain, Mr. Kempthorne, and others, have subscribed, in money and labour, more than £100, which I have promised to meet with an equivalent. The greatest good feeling has been shown by the settlers, who wish, when the chancel is built, to go on upon the same terms of "equivalent," to build and maintain a school, and, if possible, to provide for a resident Clergyman. But I fear that the distress of the Colony will bear heavily upon them, and delay the execution of their good intentions.

*Sunday, March* 17.—At nine—native congregation of 300 at St. Paul's Church. At eleven—consecrated St. Paul's Church, assisted by Mr. Maunsell and Mr. Churton. The debt is now happily paid off, with the exception of that portion of it which I advanced upon loan as part of the College fund bequeathed by Mr. Whytehead. After service—native School under verandah of Government House.

*March* 18.—Went on board the "Victoria," at sunset: Mr. and Mrs. Maunsell, and five children, accompanying: in all, twenty-five cabin passengers, including four boys for St. John's Collegiate School. After a most calm and delightful voyage, we anchored at the mouth of the Kerikeri River, in the Bay of Islands, on Wednesday, March 20th, at ten o'clock, and my native crew rowed us up to the station, where we landed at noon. Mr. Kemp's large boat was despatched for our goods, and we were all safely landed, bag and baggage, before sunset.

*March* 21.—A delicious day in my library.

Digitized by Google

Books all arranged around me. Such a sight is not to be seen in New Zealand, so refreshing and inspiriting. I now purpose to devote a day and a half in every week to quiet reading.

We reached home about sunset, and were met by the members of the college, and all the schools, amounting in all to full fifty souls, who formed a procession and walked before us to our house, the infants singing their "God save the Queen" March to the letters of the alphabet, in excellent style. We found our house completely changed for the better: a new roof, impervious to rain; rooms new wainscotted where it was required, and all in such a state of perfect order that we could not but agree that we must request you for the future not to waste any compassion upon us, but join with us in thankfulness for the many and great blessings which we enjoy.

I have received a most valuable young coadjutor, (Mr. Hutton,) in whose hands the Collegiate School is beginning to assume an order and efficiency beyond my expectations. I am greatly indebted to my brother William for this reinforcement, and to the Society for the Propagation of the Gospel in Foreign Parts for their assistance in forwarding the plan.

Having now taken you through the greater part of my Diocese, and enabled you to form some idea of the nature and state of the country, I shall discontinue my Journal Letters, and confine myself, for the future, to such points of interest as occur from time to time.

Digitized by Google

# APPEAL IN BEHALF

OF

# THE DIOCESE OF NEW ZEALAND.

---

On the Bishop of New Zealand's appointment to his Diocese, he was informed by the New Zealand Company that they would make very liberal grants towards the endowment of the Church in their different Settlements, provided the Bishop would meet these grants by equal contributions on the part of the Church. To this arrangement the Bishop gladly acceded; and by the assistance of the Society for the Propagation of the Gospel, and of his private friends, has been enabled to proceed to a certain extent in the fulfilment of his engagement. In consequence, however, of the present pressure on the funds of the Society, it is unable to continue to contribute to the fund so largely as it had hoped and desired.

In the meantime, the planting of the Church in the settlements belonging to the Government and to the Company, has been commenced in a most encouraging manner. A large expenditure of money is necessary in the first instance; but the readiness of the settlers to exert themselves for this purpose, combined with the zeal of the native inhabitants, affords a good ground for hoping that, if assistance be freely given at first, the Church in this new colony may, under the Divine blessing (which hitherto has been so abundantly shed upon it), be built up in all its integrity, and be enabled to support itself without further aid from the mother country.

Under these circumstances, it is earnestly hoped that the friends of the Bishop, and other persons interested in this mission, may be willing to give the required assistance, either by Donations or by a promise of Annual Subscriptions.

Digitized by Google

## CONTRIBUTIONS FOR THE DIOCESE OF NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| His Grace the Archbishop of Canterbury | 100 | 0 | 0 |

ANNUAL SUBSCRIPTIONS.

| | | | |
|---|---|---|---|
| Miss Wilks | 2 | 2 | 0 |
| Rev. C. B. Dalton | 1 | 1 | 0 |
| Robert Few, jun. Esq. | 2 | 2 | 0 |
| Anonymous, per Brentwood Church Union | 5 | 0 | 0 |
| C. B. per Rev. C. B. Dalton (for five years) | 1 | 1 | 0 |
| The Lord Courtenay | 3 | 0 | 0 |
| H. Fitzherbert, Esq. | 1 | 1 | 0 |
| E. H. Hobhouse, Esq. | 1 | 0 | 0 |
| Alfred Shadwell, Esq. | 1 | 1 | 0 |
| Mrs. Paul, Finedon | 1 | 0 | 0 |
| M. A. W. | 1 | 1 | 0 |
| Mrs. Downes, 61, Harley-street | 2 | 2 | 0 |
| Miss Boddington, Bircher, Kington | 1 | 1 | 0 |
| Rev. W. Selwyn | 26 | 5 | 0 |
| B. Storey, Esq. | 1 | 1 | 0 |
| A. F. P. | 1 | 1 | 0 |
| Rev. R. E. Copleston | 1 | 1 | 0 |
| H. Sharpe, Esq. | 10 | 0 | 0 |
| Mrs. E. A. Rouse | 1 | 1 | 0 |
| Miss Ann Gaskell | 1 | 1 | 0 |

*Donations received since the Publication of the List in Part II.*

| | | | |
|---|---|---|---|
| B. Frere, Esq. | 50 | 0 | 0 |
| Topcroft, Bungay (collection at Offertory) | 4 | 3 | 0 |

---

*Contributions may be sent to the Treasurers of the Society for the Propagation of the Gospel, 79, Pall Mall; or may be paid to the District Treasurers and Secretaries; to the Bishop of New Zealand's Church Account, at Messrs.* Goslings & Sharpe's, *Bankers, Fleet-street; or at the following places:—Messrs.* Barclay & Co.'s *Bank, 54, Lombard-street; Messrs.* Drummond & Co.'s *Bank, 49, Charing-cross; Messrs.* Rivington's, *St. Paul's-churchyard, and Waterloo-place, Pall Mall; Mr.* Deighton's, *Cambridge; and Mr.* Parker's, *Broad-street, Oxford.*

Digitized by Google

## SPECIAL APPEAL IN BEHALF

OF

# ST. JOHN'S COLLEGE, NEW ZEALAND.

---

It is already well known to the friends of the Bishop of New Zealand, that soon after his arrival in his Diocese he commenced a Collegiate Institution at the Waimate, near the Bay of Islands, for the training of candidates for holy orders, catechists, and schoolmasters, comprising also elementary Schools for the children of Natives and British settlers. This College the Bishop has repeatedly spoken of in his letters as "the key and pivot" of all his operations. Eight students of the College have already been admitted to Deacon's orders, and stationed at various places in the Islands, where they will have under their inspection Schools for the children of settlers and natives; the most promising of whom will in course of time be elected to the Bishop's Collegiate School, and ultimately prepared for those offices in the Church for which they may seem best fitted by their capacities and acquirements. With respect to the most important part of the College system, the preparation for the Ministry, it is evident that the circumstances of an infant Colony, like New Zealand, render it indispensable that the Bishop should have personal and intimate knowledge of the candidates for ordination, which can only be attained by their residence for a fixed period under the Bishop's eye, at the Collegiate Institution.

The College having been in operation for more than two years, at the Waimate, where the buildings are all of wood, and of which the tenure was only temporary, the Bishop has now found it necessary to remove, and has obtained an excellent situation about four miles from Auckland, easily accessible both by land and water, which has been purchased with part of

Digitized by Google

the legacy left by the Rev. T. Whytehead, as an endowment for the College; and he feels that the time has now arrived for making an endeavour to erect suitable Collegiate buildings, which may at the same time secure to himself and all future Bishops a settled episcopal residence, and give permanence to an institution which it is hoped may be hereafter the nursery of the ministry, and the centre of sound learning and religious education to the islands of New Zealand.

The Bishop of New Zealand wishes therefore to invite the assistance of the members of the Church of England, and especially of his own friends, in an undertaking which he justly considers of such essential importance; and he entertains a confident hope, that by their contributions he shall soon be enabled to erect, of solid and enduring materials, the fabric of

**St. John's College, Bishop's Auckland, New Zealand.**

The Bishop estimates that, in consequence of the low prices of building materials at present, he can erect collegiate buildings of stone for *5000l.*, including—

Theological College,
Collegiate School,
Native Teachers' (Adult) School,
Native Boys' School,
Infant School, (including Orphan Asylum,)
Hospital.

The Bishop feels deeply grateful for the great exertions which have already been made in his behalf; but the writer of this address is confident that none who have hitherto assisted him will be backward to do so again, according to their power, feeling that they can thus most effectually further the cause of Christ and of His Church, and gladden the hearts of that faithful band who have left their native country and the comforts of home, at the call of duty, and for the love of God.

Digitized by Google

# CONTRIBUTIONS

FOR

# ST. JOHN'S COLLEGE, NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| William Selwyn, Esq. | 210 | 0 | 0 |
| Mrs. Selwyn | 50 | 0 | 0 |
| Rev. W. Selwyn | 105 | 0 | 0 |
| Mrs. Hudson | 100 | 0 | 0 |
| H. Cooke, Esq. | 50 | 0 | 0 |
| Rev. G. Gilbert | 5 | 0 | 0 |
| Rev. J. Frere | 10 | 0 | 0 |
| Rev. J. Hutton | | 10 | 0 |
| Hon. and Rev. R. Cust | 10 | 0 | 0 |
| Rev. G. E. Welby | 1 | 0 | 0 |
| Miss S. by Rev. E. Coleridge | 40 | 0 | 0 |
| Rev. F. G. Burnaby | 100 | 0 | 0 |
| G. Jelf, Esq. | 10 | 0 | 0 |
| R. Palmer, Esq. | 100 | 0 | 0 |
| Rev. C. Merivale | 5 | 0 | 0 |
| Rev. W. Pakenham Spencer | 25 | 0 | 0 |
| Sale of Superfluities | 4 | 5 | 0 |
| Rev. H. J. Hutchesson | 5 | 0 | 0 |
| J. L. Ostler, Esq. | 1 | 0 | 0 |
| Grantham School, by F. Shaw | 1 | 0 | 0 |
| Rev. J. W. Inman | 1 | 0 | 0 |
| I. R. Castleden, Esq. and Friends, Canterbury | 3 | 0 | 0 |
| S. Greaves, Esq. ditto | | 10 | 0 |
| C. Greaves, Esq. ditto | | 10 | 0 |
| Rev. G. Pearson, ditto | 1 | 0 | 0 |
| Mr. L. Wyles | 1 | 0 | 0 |
| Mrs. Church | 1 | 1 | 0 |
| Rev. J. W. Pugh | 1 | 1 | 0 |
| Rev. Stafford Brown | 10 | 0 | 0 |

Digitized by Google

| | £ | s. | d. |
|---|---|---|---|
| Rev. H. M. Mills | 1 | 0 | 0 |
| Rev. H. Jenkyns | 5 | 0 | 0 |
| Rev. C. B. Otley | 1 | 0 | 0 |
| Rev. T. S. Warren | 1 | 0 | 0 |
| Rev. E. H. Woodall | 1 | 0 | 0 |
| Rev. Dr. Hawtrey | 100 | 0 | 0 |
| Rev. G. E. Gillett | 10 | 0 | 0 |
| J. Strut, Esq. | 5 | 5 | 0 |
| H. Egerton, Esq. | 5 | 0 | 0 |
| Rev. H. Venn | 10 | 10 | 0 |
| G. F. Harris, Esq. | 2 | 2 | 0 |
| Miss Duckworth | 50 | 0 | 0 |
| Miss Worthington | 2 | 0 | 0 |
| Lord Burlington | 25 | 0 | 0 |
| C. Bosanquet, Esq. | 10 | 0 | 0 |
| Rev. R. W. Bosanquet | 10 | 0 | 0 |
| Anonymous | 24 | 0 | 0 |
| Bishop Coleridge | 10 | 0 | 0 |
| H. Woodcock, Esq. | 5 | 0 | 0 |
| Mrs. Butterworth | 5 | 0 | 0 |
| Mrs. Rouse | 10 | 10 | 0 |
| Miss M. Gaskell | 10 | 10 | 0 |
| C. F. Barnwell, Esq. | 5 | 0 | 0 |
| Rev. H. H. Hughes | 10 | 0 | 0 |
| A Lady | 5 | 0 | 0 |
| Rev. R. E. Copleston | 5 | 0 | 0 |
| Mrs. Sharpe | 5 | 0 | 0 |
| The Viscount Sandon | 10 | 0 | 0 |

*Subscriptions for the Building of* ST. JOHN'S COLLEGE, NEW ZEALAND, *will be received by the Rev.* C. B. DALTON, *Lincoln's Inn, London; the Rev.* JOHN FREERE, *Cottenham, Cambridge; the Rev.* WILLIAM SELWYN, *Branston, Grantham;* C. J. SELWYN, Esq. *Lincoln's Inn; and by Messrs.* GOSLINGS & SHARPE, *Bankers, Fleet Street, for the Bishop of New Zealand's Church Account (College Building Fund).*

*Subscriptions of £50 and upwards may be paid by two or more instalments.*

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

Church in the Colonies.

No. XII.

# NEW ZEALAND,

PART IV.

# A LETTER

FROM

# THE BISHOP OF NEW ZEALAND,

TO THE

Society for the Propagation of the Gospel;

CONTAINING

## AN ACCOUNT OF THE AFFRAY BETWEEN THE SETTLERS AND THE NATIVES AT KORORAREKA.

SECOND EDITION.

LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY
RIVINGTONS, ST. PAUL'S CHURCHYARD AND WATERLOO PLACE
BURNS, PORTMAN STREET; HATCHARDS, PICCADILLY;
T. B. SHARPE, SKINNER STREET, SNOW HILL;
AND BY ALL BOOKSELLERS.

*April*, 1846. 1847.

Digitized by Google

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

Lenin Buckridge

# LETTER

FROM

# THE BISHOP OF NEW ZEALAND,

TO THE SECRETARY OF S. P. G.

---

H. M. Colonial Brig, Victoria,
*Bay of Plenty, Easter Eve*, 1845.

Rev$^{D.}$ and dear Sir,

I have received the very kind and satisfactory letter of the Committee, dated 25th Sept. 1844, for which I beg you to express my most heartfelt thanks. The continued support and confidence of the Society has been one of the greatest of the many earthly comforts which have been granted to me during the troubles and anxieties which I am now about to relate.

Before I enter on the engrossing subject which will occupy the chief part of my letter, I may as well clear off the details of business to which the letter of the Committee refers.

* * * *

The letters which have been printed as my Visitation Journal, were written simply for the

Digitized by Google

amusement of my mother, without the least idea of their appearing in print. There are many things which I should have omitted, and added, if I had prepared them for publication in the form in which they have appeared. The Visitation which they describe, was, in fact, only a hasty visit to the Missionaries, during which I performed very few specifically Epispocal acts; my chief object being to obtain a general acquaintance with the members of the Mission, with the language and habits of the natives, and with the nature of the country. The letters seem to be merely such as any ordinary traveller might have written. However, if, by the clemency of the public, they have been permitted to be of any service to the Society, I must rejoice in having been made the means of adding anything to the resources or influence of a body to whom I owe so much.

* * * *

The first indication of disaffection to the British Government which I observed, was in March, 1843, from the same John Heké who has since made himself so conspicuous in his opposition to our Government. Being engaged in taking a census of the native population of the Waimate district, I went to his place, a village named Kaikoke, and asked the names of himself and several other chiefs, with whom he was sitting; upon which they all rose, and left me sitting by myself. I found, on inquiry, that they suspected me of an intention of sending their

Digitized by Google

names to the Queen. For a long time my residence at the Waimate was supposed to have some connexion with the general scheme for taking forcible possession of the country. These suspicions were studiously favoured by travelling dealers, who abused their small knowledge of the native language to misrepresent the Government and slander the Missionaries.

About the middle of the year 1844, the flagstaff on the hill above Kororareka, began to be talked of as a sign of the assumption of New Zealand by the British Government. The decline of the prices of native produce, which had taken place since the removal of Governor Hobson to Auckland, was attributed to signals made on the staff to keep vessels of other nations from entering the port. The Queen's flag flying upon it was considered a proof that the sovereignty of the native chiefs was at an end. Meetings began to be held, at which John Heké was the chief speaker, the subject of discussion being the cutting down of the flagstaff. In the month of August, 1844, Heké assembled a party of armed men, and proceeded to Kororareka, where he spent Saturday, and part of Sunday, in alarming the inhabitants, and early on Monday morning mounted the hill and cut down the staff. I was at Paihia at the time, engaged in the native school, at the close of which, the first words which I heard were "kua hinga te kara;" "the colour has fallen." I shuddered at the thought of this beginning of hostilities, so full of presage of evil for the future. Heké then crossed to Paihia, and with his party danced the

Digitized by Google

war-dance in my face; after which, many violent speeches were made, and they then returned to Kaikoke.

The Governor, on hearing of this, despatched a vessel to Sydney for troops, which returned to the Bay of Islands, in three weeks, with 200 men. The Governor had gone in the mean time in the *Hazard* sloop of war, to settle a disturbance with the natives at Taranaki; whither I travelled by land and met him, and we returned together, by sea, to the Bay of Islands, soon after the arrival of the troops. The whole force, naval and military, was collected at the Kerikeri, ready to debark and march into the interior; but at the urgent request of the friendly natives the Governor went to the Waimate, attended only by Colonel Hulme, of the 96th regiment, and Captain Robertson, of the *Hazard* sloop.

We received his Excellency with such collegiate hospitality as we could provide, and assisted at a great meeting, at which he explained to the natives, clearly and fully, the intentions of the British Government, and assured them that he had no desire to take any violent means to vindicate the honour of the Crown, but should demand ten guns to be given up as an acknowledgment of the insult. A general cry of "Here they are!" was immediately raised; and some of the principal chiefs of the place brought them and laid them at his feet. The whole manner of the chiefs on the occasion was very pleasing and impressive; but Heké stood aloof, and would not come to the meeting. The next day,

Digitized by Google

when the Governor had gone, he came to hear the particulars of the meeting, and to ascertain the reasons of my leaving the Waimate, which I assured him had no connexion whatever with the disturbed state of the country, but that letters which I had received from England had determined me to remove to Auckland. Accordingly, in the middle of November, we embarked on board the *Victoria* and sailed to Auckland, where Mr. Cotton settled at the college ground on the Tamaki, and Mrs. Selwyn in a house hired for her near the town.

In the beginning of December I set out on my tour of confirmations through the districts of Manukau, Waikato, Waipa, Taupo, and Whanganui. At Whanganui I found a "taua," or fighting party of 170 natives headed by Te Heuheu, the old chief of Taupo, who had come to avenge the manes of some relations who had fallen in battle at Te Ihupuku, a Pa about twenty miles to the northward of the Whanganui River. The Taua encamped at the English settlement, and alarmed the inhabitants so much that an express was sent to Wellington for assistance. Accordingly, the day after my arrival, the *Hazard* came from Wellington, with Major Richmond, the superintendent of the southern division, on board. Major Richmond, Captain Robertson, and Messrs. M'Lean and Forsaith, Native Protectors, went immediately to the party, and insisted upon their behaving properly to the settlers, upon pain of being considered the Queen's enemies, and left to the discretion of Captain Robertson and the force

Digitized by Google

under his command. The threat was scarcely out of the Superintendent's mouth when the *Hazard* was blown out to sea, and she did not return for a week. That night we watched with some anxiety in Mr. Taylor's house, on the opposite side of the river, where Major Richmond and Captain Robertson were lodged, in fear lest the Taua, resenting the threat which had been held out, should attack and plunder the English town, and then paddle in their canoes up the Whanganui River, which flows in a great chasm between wooded precipices, through a country covered with a dense forest, into which no English force could follow them without being cut off to a man. We had a party of 300 Christian natives assembled for Confirmation, who had been already much exasperated by seeing their cultivations plundered by the strangers, and were well inclined to protect us. It was arranged that in the event of an attack upon the English town, they should be ready to row to an appointed place, where the inhabitants were to form a hollow square on the beach for the protection of the women and children, till they could be embarked on board the canoes, and ferried to the opposite shore. The night, however, passed away without any alarm; and the threat, unsupported by any physical force, was sufficient to stop the petty pilferings which had been committed nightly before the arrival of the *Hazard*. The principal chiefs, especially Te Heuheu, exerted themselves to repress these irregularities among their followers.

Digitized by Google

After a few days of negotiation, conducted chiefly by Mr. M'Lean, the Protector, during which I had the more agreeable duty of examining and admitting to Confirmation more than 300 native converts, it was agreed that the war-party should go within sight of their enemies, fire off their guns, and dance their war-dance, in order to "whakapata te aitua," *i. e.* "to let out the ill-omen," (as a cenotaph would let out the "aitua" of leaving a relative unburied,) and then to return peaceably to their own place.

All these communications were conducted in the most friendly manner, with the single exception of one chief, who took occasion of offence at an allusion which I made to his ear being stopped, when he refused to listen to me unless I would give him some tobacco. The ear, and the whole of the head of a chief, is considered sacred by the heathens, and may not be trespassed upon even by word of mouth. Of course I tendered an apology, which was not accepted.

The principal chief, Te Heuheu, claimed acquaintance with Mr. Taylor and me, as having received us hospitably at Taupo in the previous year; a hint which we understood to mean that he wished for a present.

In the hope of making peace between the two parties, Major Richmond and I walked to Te Ihupuku, where Mr. M'Lean, Mr. Bolland, and Messrs. Skevington and Turton, Wesleyan Missionaries, were engaged in communicating with the Taranaki natives on the same point. About midway we found a present of food, and a letter addressed to

Digitized by Google

Te Heuheu. The letter was friendly, but the food so scanty that it was considered by the Taua as an intentional insult, as they were not willing to consider that a force of 1,000 men, assembled at one point for several weeks, must have exhausted the provisions of the neighbourhood. As soon as Iwikau, the second in command to Te Heuheu, arrived at the spot and saw the present, he affected to fall into a violent passion, and acted to the life all the gestures of an infuriated savage; declaring that it was an intentional insult, and that we were the authors of it. We, of course, said nothing; and in a few minutes he changed his tone, and conversed with us as usual in a friendly manner. An old priest then approached the pile of food, circling round it at first at a cautious distance, but approaching nearer and nearer at each turn, and mumbling his prayers as he moved slowly along. When his "karakia" (charm) was completed, the suspected food was ordered to be burnt.

The war-party slept that night at Kai Iwi, halfway between Whanganui and the Wai-totara River, on which Te Ihupuku stands. Major Richmond, Mr. Forsaith, and myself proceeded to the Pa, which we approached at sunset, just as the chapel bell was ringing for evening prayers. The Pa was much changed in appearance since my last visit, extensive fortifications having been added, after the native fashion, formed of rows of upright stakes crossed by longitudinal bars of wood, the whole bound firmly together with native flax, and supple-

Digitized by Google

jack. We were welcomed with the greatest cordiality by the natives; and immediately invited to a general meeting, at which from 800 to 1,000 armed men of the Ngatiruanui and Ngatimaru tribes were present. The principal chief opened the proceedings by a recommendation little attended to in civilized assemblies, requesting the orators to make short speeches. Mr. Forsaith, the Protector of Aborigines, then gave an account of all that had taken place, of the arrival of the war-party from Taupo, of the negotiations between us, and of our desire to make peace between the hostile tribes; and inquired whether they were willing that the war-party should come to the opposite side of the River Waitotara, which flows at the foot of the hill, on which the Pa is built, to agree upon the conditions. A general assent seemed to be given to this proposition; but on the following morning we were informed that a small body of the natives were intending to rush out upon their enemies and attack them, which must have brought on a general engagement, though the great majority were peaceably inclined. Major Richmond and I, therefore, returned to meet the Taupo party, to let them know that if they advanced to the Pa we could not be answerable for the consequences. We met them on an open sandhill, about four miles from the place, all crouching in the manner of a native force waiting for the signal to attack. Mr. Forsaith made a short speech, explaining the reasons of our return; upon which the old chief, Te Heuheu, rose and said, "I hoki, rangatira, mai koutou," (you have acted like gentlemen in coming back,) and

Digitized by Google

then called upon his men to do honour to the Pakeha. The whole body rose, fired a salute, and danced their war-dance; and in a few minutes were in full retreat along the beach to Whanganui, and I thanked God that all danger of bloodshed was at an end. The rapidity of the retreat made us suspect that some of the young men intended to plunder the English settlement, the custom of all fighting parties on their return being to lay hands on everything that comes within their way. Major Richmond and I therefore walked as fast as we could after them, but without much probability of overtaking them. On coming up with Te Heuheu, who had stopped to rest on the road, we found that he agreed with us in our suspicion; and the old chief accordingly despatched a special messenger to run before to warn the English settlers of their return.

Finding everything quiet at Whanganui after the return of the Taupo chiefs, I took leave of the friendly party of more than 300 natives, whom I had examined and confirmed, and embarked with Major Richmond on board H.M.'s sloop *Hazard* on 22d January.

The little settlement of Whanganui has now about 200 inhabitants. A small wooden church, with a tower, has been built, partly by subscription of the inhabitants, and partly by grant from the Church Fund. Divine service is regularly performed by the Rev. R. Taylor, whenever he is not engaged in visiting the native settlements. A daily school has been opened, under the direction of Mr. Davy, late catechist at Wellington, but the attend-

Digitized by Google

ance is not numerous. A Sunday-school, conducted by Mrs. Taylor, is better attended.

We arrived at Nelson on the 24th January, and found that an express had been sent to Wellington for assistance, in apprehension of an attack from the natives, some of whom had burnt the house of a settler, and committed other depredations. The question was found to relate to a disputed boundary line between the native land and that sold to the settlers, and was speedily adjusted by Major Richmond going to the ground, and fixing the boundary according to the surveyor's plan, which had been agreed upon by all parties.

The chief improvement in Nelson since my last visit, was a handsome brick school-house, built, as usual, partly by subscription and partly by grant, under the direction of Mr. Reay. Here I had the great pleasure of seeing eighty children assembled, including the scholars of the grammar-school, who are under the instruction of the Rev. H. Butt, and whom I examined, and was well pleased with their progress. Nelson is the only place at which I have been able as yet to carry out the plan of education, which will, I hope, in time be generally adopted; viz. the placing the whole education of the young under the charge of a deacon, with proper assistants under him for the mechanical routine of the schools. The religious instruction will be entirely in his hands. The subordinate departments will, I hope, be generally filled by candidates for deacon's orders,

Digitized by Google

so that there will be, if possible, no distinct order of Schoolmasters; and no one will have to look forward to continuing beyond a certain time in the more irksome duties of the school. The scriptural knowledge of the boys in the Nelson school gave me good hopes that this system may be the means of correcting that want of feeling and irreverence which are complained of in English national schools, and which seem to arise from the manner in which religious instruction is confounded with the most ordinary branches of school education. The points required to be attended to seem to be, feeling in the teacher, reverence in the tone in which the instruction is given, and separation of that from all the other studies of the school. This can scarcely be accomplished in any other way than by making the clergyman, not the mere occasional visitor and examiner, but the actual teacher of religion.

The population of the town of Nelson has decreased, but numerous villages are being formed in the neighbourhood; in one of which, Waimea, a neat wooden church has been built and opened, and I have received applications from several others for assistance in building chapels and schools. I purpose, God willing, to visit all these hamlets during my present stay in the south, and, if possible, to make arrangements for the parochial subdivision of the whole district. But it is impossible at present to say how far the disasters which I have to relate may affect in future the tranquillity of these parts of the diocese.

Digitized by Google

The *Hazard* being required to return immediately to Auckland, to carry to the Governor despatches, which arrived by the *Slains Castle*, I bade farewell to my friends, Rev. Messrs. Reay and Butt, and sailed to Wellington, where I arrived on the 29th January.

A large wooden chapel had been completed since my last visit, and was now in use. The interior fittings are very neat, and the accommodation sufficient for the present congregation. The site, which is part of the land reserved for the residence of the superintendent of the southern division, is particularly good. Here also, as at every settlement which I have visited, there were rumours of wars with the natives. The Governor, a few months ago, completed, as he believed, the purchase of the valley of the Heritaonga, or Hutt River, from the chiefs, Te Rauparaha and Rangihaeta, and paid the purchase money, on condition that the land should be vacated at the end of February, 1845. Within a month of the expiration of the term assigned for the occupation of the natives, a lawless body of stragglers, recognizing the authority of no chief, settled themselves on the land, defied the authority of Major Richmond, and brought in canoe loads of seed potatoes, with the evident intention of retaining possession. The month of March was the time fixed for employing active measures to put the English settlers upon their land, and I determined accordingly to return to Wellington, with the view

Digitized by Google

of residing at the mission station at Waikanae, to prevent, if possible, the old chief, Te Rauparaha, and his people, from taking any part in the expected affray. My present voyage is the result of this determination, to which I have been forced by the mortal illness of my dear friend Mr. Hadfield, who is now lying at Wellington, (if indeed he be yet alive,) "with but a step between him and death." It has pleased God, in this season of peculiar trial, to take from us some of the youngest and best beloved and most influential of our brethren, as if to try our faith in the wisdom and goodness of His Providence, and in Christ's assurance, that though we know not now what he doeth, we shall know hereafter. His station is the key to the tranquillity of this district, containing among its population some of the best and some of the worst of the native race. Among the former, I may reckon Te Rauparaha's son Thomson, and his cousin Martin, two young men of singular stedfastness of purpose.

When the Gospel was first preached among their people, by some natives who had received instruction at the mission stations in the north, they readily received it, and determined to go to the Bay of Islands, to ask for an English teacher to be stationed among them. The old chiefs objected to their plan, on the ground of some hereditary feud with the northern tribes — some death as yet unexpiated, which might be visited upon the young men. Failing in obtaining the consent of their relations, they

Digitized by Google

embarked by night on board of a whale ship, then anchored at Kapiti, and sailed to the Bay of Islands. About that time an order had been issued by the Church Missionary Society to concentrate the mission in the northern district, in consequence of the wars which still continued in the south; and the application of the young chiefs for some time was unsuccessful. At last the urgency and evident sincerity of their appeal decided Mr. Hadfield to offer himself as their minister, and he went accordingly, accompanied by Mr. H. Williams, to form the new station at Waikanae, where his presence has since been acknowledged by all to have been the means, under God's blessing, of averting still more fatal consequences of the affray at Wairau.

To conclude the history of my friends Thomson and Martin. At the request of Mr. Hadfield, they undertook a missionary voyage to the Middle Island and Foveaux Straits, voyaging in an open boat more than a thousand miles, sometimes remaining on the sea all night, with a compass, which had been given them, but the use of which they very imperfectly understood, and returned after an absence of fourteen months, having catechized and preached at every native settlement in the southern island and in Foveaux Straits. On my visit to those places last year I found that the natives uniformly ascribed their conversion to them. Thomson accompanied me on my journey to the south; and I have already remarked upon the pleasing contrast, that while the father was the terror of the



Digitized by Google

settlers of Port Nicholson, the son was engaged with me in evangelizing the heathen.

From Wellington I returned to Auckland in the *Hazard*, encountering off the East Cape a most fearful storm, in which seven of the ship's guns were obliged to be thrown overboard. I am most thankful that my little schooner, *Flying Fish*, was still on the western coast, having been detained to bring on a mail which had been left behind. It has happened to me, by God's gracious Providence, that in the many voyages which I have been obliged to make, I have never met with any tempestuous weather, except in this case, where we had all the appliances of human skill and strength of material to withstand the storm.

On Sunday, Feb. 9, I returned thanks on board the *Hazard*, together with the officers and ship's company, on arriving at Auckland.

On the 12th Feb. Messrs. Ward and Dale arrived from Sydney, and on the following day I accompanied them to the College, where I found the whole party encamped in the sheltered valley, on the banks of the salt-water creek, which forms our communication with the harbour of Waitemata. A large wooden building, intended for temporary use as the English schools, but ultimately to be the College barn, was in rapid progress. The large tent, presented to me by W. Cotton, Esq., contained the native Boys' School, seventeen in number, who had come with us from the Waimate, and greeted me

Digitized by Google

with smiling faces, and a hearty shake of the hand. The students were living in tents, arranged on either side of a street; at the head of which one of larger dimensions had been pitched for the use of my excellent friend and chaplain, Mr. Cotton; the whole sheltered by a copse of native trees from the prevailing winds, leaving, however, one side open to the periodical invasion of the easterly gales, which, once in a fortnight, almost overthrew the tents, and drenched the inmates and their bedding and clothes.

The whole party are now lodged in framed houses, covered with the reeds of the country, which were almost completed at the time of my arrival. The stone building on the hill was proceeding slowly, and will not be habitable for more than a year. The church on the Tamaki river had been opened during my absence, and was well attended by nearly all the settlers in the district. It is substantially built of stone, and is intended as the chancel of a larger church, which, I hope, will soon be required, as the inhabitants, with the College, almost fill the present building. Mr. Cotton performs Divine Service twice every Sunday.

During my stay at Auckland I had a most pleasing proof of the confidence of the natives. My little schooner, *Flying Fish*, arrived from Kapiti, bringing four scholars for the native school, the children of Christian parents at Otaki, one of Mr. Hadfield's stations. The eldest was about twelve years of age. These little lads had sailed from Otaki to Nelson, 80 miles; from Nelson to Welling-

Digitized by Google

ton, 140; from Wellington to Auckland, 500; in all more than 700 miles, to come to our school; and I learned from them that several more were ready and wishing to come. In the midst of great discouragements and anxieties these are the signs which comfort and support us.

On the 6th March the news arrived at Auckland of a collision between the natives and the *Hazard's* pinnace. The flagstaff had been replaced on the hill over Kororareka, and again cut down by John Heké. A new one was placed, and protected by a block-house of thick planks, guarded by a body of twenty soldiers. A second block-house, half way down between the flagstaff and the beach, was also erected, and two guns mounted in front of it. A large house on the beach belonging to Mr. Polack, was stockaded as a place of refuge for the women and children, in the event of an attack upon the town. Another gun, placed on a height above the church, commanded Matavai Bay—a sheltered bay, communicating with the town by a hollow valley a few hundred yards in length.

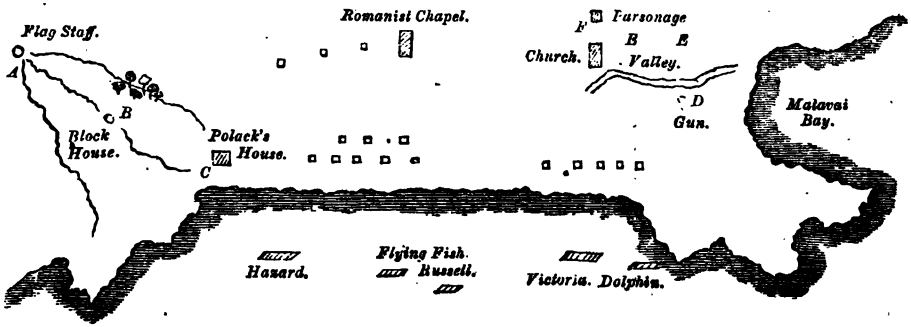
Hostilities began on the 1st or 2d of March, by an attack of a plundering party upon the house of a settler, residing near the Kawakawa. The *Hazard's* pinnace, armed with a gun in the bow, pursued the party, and drove them ashore; from whence a fire was opened upon the pinnace, by parties concealed in the brushwood. The fire was returned, but without effect, and the pinnace returned to the ship.

Digitized by Google

For several days after this the natives were evidently gathering their forces round Kororareka, and desultory skirmishing began to take place, without loss of life on either side. Lieutenant Phillpotts, of the *Hazard*, riding out to reconnoitre, with Mr. Parrot, a midshipman of the ship, were surprised by a party of natives, who seized them, and flourished their hatchets over their heads, and then allowed them to return.

The report which reached Auckland of the first shot having been fired, which we had always looked upon as the beginning of evils, made me very uneasy for the safety of the northern Missions ; and finding this feeling increase upon me, on the departure of the Government brig with a reinforcement of soldiers, I sailed in the *Flying Fish*, on the 8th of March, and arrived at the mouth of the Bay of Islands early on the morning of Sunday, the 9th. Here I was becalmed the whole day, and occupied myself in morning and evening prayers, with my native crew, and with the one Englishman who manages the vessel. In the evening a light breeze sprang up, which carried us in at midnight to the anchorage at Kororareka, amidst such a solemn stillness, that every ripple upon the rocks was distinctly heard. A single light from the watch-tower on the hill alone gave sign of any hostile preparation. On approaching the *Hazard*, however, we found her anchored head and stern, with her broadside to the beach, and all the small coasting vessels, which usually lie close to the shore, moored by themselves

Digitized by Google




Digitized by Google

off the further end of the town. We had just anchored when one of the lieutenants of the *Hazard* came on board the *Flying Fish*, and informed me that they were in hourly expectation of an attack,—that Heké had fixed that day (Monday, March 10th) for assaulting the flagstaff. That day, however, passed away without any alarm; but the natives were understood to have received a considerable accession of force. In the morning I received a visit from Archdeacons Williams and Brown, and Rev. Messrs. Burrows and Dudley, and returned with them to Paihia, to consult on the prospects of the Mission; and at night came back to the *Flying Fish* to sleep.

Tuesday, March 11th.—The disposition of the English force, in anticipation of an attack, may be understood by the plan of the town. Twenty soldiers of the 96th regiment guarded the block-house at the flagstaff *A*—a lofty hill, from which several paths led to the beach, along narrow ridges, converging at the summit, and intersected by deep hollows, from which the brushwood had been very imperfectly cleared. A body of militia guarded the block-house *B*, half-way down the descent of the hill from the flagstaff to the beach. The main body of soldiers and marines, fifty in number, with the militia of the town, in all about 120 men, garrisoned the stockade-house *C*, on the level of the beach; to which the women and children, and the most valuable property of the inhabitants had been conveyed. A gun, placed on a height at *D*, com-

Digitized by Google

manded the hollow valley *EE*, leading to Matavia Bay, through which the main attack was expected to be made, as it lay in the direct line from the Maori camp. Before daylight, on the morning of the 11th, Capt. Robertson, with the small-arm men of the *Hazard*, and some of the marines, went forward to reconnoitre this valley, and met a large body of natives advancing to the attack. A sharp engagement immediately began, in which the natives were repulsed; but a portion of the body which had been lying in ambush near the church, cut off Captain Robertson from the main body of his men; and a native, coming within a few paces of him, fired a shot, which shattered his thigh. At this time he was surrounded by the natives, but his men rallied and rescued him, and he was carried off to the ship. The serjeant of marines also fell, with four others. The gun on the height was found to be exposed to a continual fire from the brushwood, and was ordered to be abandoned. The brave seaman who was ordered to spike it discharged his duty amidst a constant fire of musquetry, and at last fell dead by the side of his gun. The repulse which the natives sustained at this point was so severe, that no serious attack was made from that quarter during the remainder of the engagement.

A little before sunrise, while I was viewing the movements on shore with my telescope, my native crew called my attention to a party of natives mounting the hill to the flagstaff, and, almost before I could direct my glass to the point, they said

Digitized by Google

"They have gained it." A few musket shots were fired, and a body of soldiers appeared retreating down the ridge leading to the middle block-house, into which they entered and disappeared. A loud voice called out from the height, "They have got possession of the flagstaff." The whole object of the native attack was gained in a moment. I have been informed that the officer in command had drawn off the men to some distance, to strengthen the entrenchments; and that the party which we had seen ascending the hill had taken them by surprise and cut off their retreat to the block-house. They then killed the sentinels, and, rushing into the house, killed a poor little half-caste girl, who had hidden herself under some blankets; no doubt supposing her to be one of the soldiers. The keeper of the signals was severely wounded, and his wife and daughter taken prisoners, and conducted to Heké, who sent them down with a flag of truce to our nearest post; the party of natives who conducted them remaining within gunshot of the fort, till they saw the woman and child safely lodged under shelter. At this time there seemed to be a disposition to treat, and a young man acquainted with the native language was sent up to hold communication with Heké:—but he returned without accomplishing anything; but a white flag still continued flying on the summit of the hill near the flagstaff.

After a short interval the firing recommenced, and the natives, having now the command of the

Digitized by Google

heights, were able to pour down bodies of sharp-shooters into the brushwood which had been left in the hollows between the ridges; from whence they kept up a continual fire upon the middle block-house (*B*); by which several men were dangerously wounded, and two killed. The *Hazard* then opened a fire of shells upon the block-house on the hill, where a body of natives were assembled; but though three fell on the same spot, not more than a few feet from the walls of the house, no effect was produced. Between the fires, a clear native voice called out so as to be heard on board the ships, "Kia tupato ki te pu huriwhenua!" ("Beware of the earthquake gun!") In the mean time the main body in the stockaded house (*C*) had remained unengaged, but it was to be apprehended that the natives, having possession of both ends of the town, and the command of all the paths along the hills, would collect their forces, and make a simultaneous attack upon the points still remaining in the possession of the English. It became necessary, therefore, to remove the women and children from the fortified house, which was accomplished, by the boats belonging to the vessels in the harbour, which conveyed them, together with the wounded, on board the ships, the natives offering no opposition. One woman alone remained, by her own desire, to attend to those who might be wounded. About two hours afterwards the powder magazine exploded, shattering the house to pieces, and causing a fire, by which the whole was totally consumed. Two men were

Digitized by Google

carried, in a frightful state of suffering, on board the *Hazard*, where they died. The brave woman whom I have mentioned fell under the ruins, and was removed to the ship with a dangerous fracture. Four corpses which had been borne into the house from the battle-field, were found scorched and blackened among the ruins.

The order was then issued for all the force to retreat on board the *Hazard*, which was done without molestation from the enemy. About the same time, the *Matilda*, whale-ship, sailed into the harbour. Her commander, Captain Bliss, most promptly and humanely offered every assistance to the settlers, and received on board as many as could be accommodated. All the other vessels received their share. The complement of the *Flying Fish* amounted to four mothers and ten children. One gallant lad, of fourteen, to whom I offered an asylum with his mother and sisters, answered me, "Thank you, sir; but I should like to stay with my father." I could only say, "God bless you, my boy, I can say nothing against it;" and away he went to rejoin his father in the hottest part of the fire. Happily he escaped unhurt, and is now at St. John's College. The *Flying Fish*, with her infant freight, then shifted her station, and came to an anchor off the Mission settlement of Paihia.

The firing having now ceased, Mr. Williams and I went on shore, to recover and bury the bodies of the dead, fearing lest the barbarous custom now almost extinct, should have been revived by that portion of

Digitized by Google

the native force which was still in an unconverted and heathen state. We found the town in the possession of the natives, who were busily engaged in plundering the houses. Their behaviour to us, and to Mr. Philip King, of Tepuna, who accompanied us, was perfectly civil and unoffensive. Several immediately guided us to the spots where the bodies were lying, where we found them, with their clothes and accoutrements untouched, no indignity of any kind having been attempted. The corpses of those who fell near the church were laid, as we found them, in the burial-ground at Kororareka, together with the burnt remains which we found in the ruins of the stockaded house. I buried six in one grave just as the sun went down upon this day of sorrow. Mr. Williams collected five bodies on the flagstaff-hill, including the corpse of the little half-caste girl, which he carried in his boat to the *Hazard*, where another was added to the number during the night, by the death of one of those who were burned by the explosion. We interred the six bodies in the burial-ground at Paihia on the following day; another of the sufferers by the explosion died at sea, on the voyage from the Bay of Islands to Auckland; and one or two more of the wounded men are not expected to recover. The whole loss by death will probably amount to fourteen or fifteen; and the wounded to about the same number.

The state of the town after the withdrawal of the troops was very characteristic. The natives carried on their work of plunder with perfect composure; nei-

Digitized by Google

ther quarrelling among themselves, nor resenting any attempt on the part of the English to recover portions of their property. Several of the people of the town landed in the midst of them, and were allowed to carry off such things as were not particularly desired by the spoilers. With sorrow I observed that many of the natives were wheeling off casks of spirits, but they listened patiently to my remonstrances, and, in one instance, they allowed me to turn the cock, and let the liquor run out upon the ground. Another assured me that he would drink very little of it. On ascending the hill to the flagstaff, we found the staff lying upon the ground, having been chopped through near the bottom. A few musket-shots had buried themselves in the walls of the block-house, but the building was otherwise uninjured. A large body of natives were resting in the valley below, and other large parties were filing off along the paths over the hills. Altogether there must have been about 500 men on the ground. As far as I have been able to ascertain, they lost about thirty-four men, killed; the number of the wounded I could not learn. By request of the postmaster, I went to his house, to ascertain whether he could safely go on shore to recover his papers. The house was being plundered; but when I asked the natives in possession to spare the written papers, one immediately answered, "I will save them." The private despatches of the police magistrate were brought off by Mr. Williams. When we left the beach, a little after sunset, many of the inhabitants were engaged in removing their

Digitized by Google

property, and some of our countrymen, I fear, were taking part with the plunderers.

A distressing scene presented itself to me on my return to the *Hazard*—the captain's cabin full of wounded men, and Captain Robertson himself lying desperately wounded; the gun-room crowded with the families who had fled from the shore; and one side of the lower deck completely filled with the wounded. The surgeon of the American corvette *St. Louis*, and Dr. Ford, of the Bay of Islands, assisted the surgeon of the *Hazard* in dressing their wounds. The scarcely human appearance, and the frightful agonies, of those who had been burned by the explosion excited the compassion of all.

On Wednesday morning, March 12th, I crossed to Paihia, and interred the bodies of six of the slain in the burial-ground at that place, Archdeacon Brown and Rev. Mr. Dudley attending me at the service. In the afternoon, I procured a horse, and rode to the Waimate. On the way, one of those circumstances occurred, which mark, more than words can express, the confidence with which the old settlers live among the natives of the country. I had gone about half way to the Waimate, when I met a settler from Hokianga, riding quietly down to the Bay, with one native on horseback behind him, to learn the particulars of the engagement. He had come thirty miles through the country from which Heké's forces were drawn, and was going to the scene of action; and I afterwards met him returning by the same route without the slightest

Digitized by Google

apprehension of danger. The truth is that there is something in the native character which disarms personal fears in those who live among them, and are acquainted with their manners. All suspicion of treachery seems to be at variance with the openness and publicity of all their proceedings. Heké published beforehand his determination to attack Kororareka, the day on which it was to be done, and even the particulars of his plan for the assault.

As I reached the Waimate, the sky was lighted up with a lurid glare, which was soon discovered to be caused by the flames arising from the town of Kororareka. From a hill near the Waimate, the whole outline of the town could be seen, lighted up by the blaze of the burning houses. My approach to the station was greeted by a large body of Christian natives with a louder and heartier shout of welcome *(Haere mai!)* than I had ever heard before. They invited me to a general meeting, at which all the principal persons expressed their determination to defend the Missionaries and their families to the last, and begged me earnestly not to think of removing them. Their feeling was responded to by Mr. and Mrs. Burrows and Mr. and Mrs. Davis, the Missionaries of the Station, who had resolved to stand firm, in the assurance that the same Power which had guarded the Mission through thirty years of trial and anxiety would defend it to the end. The Native School, which I left with only thirty children, had thriven in the midst of the troubled times, and had risen to seventy. No sooner was it

Digitized by Google

heard that I was in the house, than a stream of little children flowed down from the bed-rooms in the upper story, their black eyes and white teeth sparkling in the candlelight, as they crowded about me, with smiling faces, to shake me by the hand. As some of the Christian natives remarked, "though the heavens were black around us, this was the bright spot of blue sky, which gave hopes that the storm would soon pass away."

At two in the morning of Thursday, 13th March, I left the Waimate, to be in time for the tide at a creek on the way to Paihia. A short time before sunrise I reached the summit of the last hill which overlooks the entrance of the Bay of Islands, and the town and anchorage of Kororareka. The whole surface of the bay was calm and glassy, reflecting the dark outline of the hills, and the bright straw-coloured light of the eastern sky above them. The *Hazard* and *Matilda* lay motionless in middle channel, between Paihia and Kororareka. In the bosom of the dark hills the smoke of the town "went up like the smoke of a furnace." All that had been devoted to Mammon was gone, but heathen vengeance had spared the patrimony of God. The two chapels and the houses of the Clergy remained undestroyed.

A curious circumstance is related with every evidence of truth. An inhabitant of Kororareka, residing near the house of Bishop Pompallier, had concealed a store of specie in the pannels of his house, amounting, it is said, to two thousand pounds.

Digitized by Google

The natives engaged in destroying the town, fearing that if they burned this house the flames would communicate to the Bishop's, preferred pulling it down, and in so doing discovered the treasure. A good lesson for the rioters of Bristol.

On my return to the bay, I found all the ships preparing to sail for Auckland, with the whole population of Kororareka on board. The work of destruction was still going on. A lofty pillar of smoke arose from the block-house on the hill. All the houses which had remained in the morning were successively fired, except the quarter occupied by the Clergy. The town of Kororareka was no more.

Captain McKeever, of the American corvette *St. Louis*, most kindly offered to take any passengers whom I might recommend; an offer which I gladly accepted for Mr. and Mrs. Dudley and the families whom I had received on board the *Flying Fish*. The *St. Louis* carried down in all 120 persons. The *Hazard*, being crowded with the wounded and soldiers, had not accommodation for many passengers; but the *Matilda*, whale ship, brought away the remainder. The whole number of refugees cannot have been less than 300. Under other circumstances, it would have been a noble and gratifying sight to see the three large ships beating up to the harbour of Auckland, on as fine a day as ever shone even in this admirable climate. After a pleasant voyage of two days, the four vessels, the *Hazard*, the *St. Louis*, the *Matilda*, and, last and least, the *Flying Fish*, all arrived at Auckland



Digitized by Google

within an hour of one another, about midnight on Saturday, March 15th.

On Sunday, the 16th, I brought the state of the distressed settlers of Kororareka before the notice of the congregation of St. Paul's Church; and the appeal was so cheerfully met, that Mr. and Mrs. Dudley were enabled in the following week to distribute necessary clothing to all that were in need. Most of them had lost everything, all the most valuable property having been consumed in the stockaded house.

Our chief subject of anxiety now is, the effect which this disaster will have upon the other tribes among whom the English settlements are placed. The Waikato race, in the neighbourhood of Auckland, have hastened to offer to the Governor their renewed assurances of friendship and allegiance. We are not so sure of the Ngatiraukawa and Ngatiawa, near Wellington: and Mr. Hadfield's mortal illness weakens our position in those parts to an incalculable extent. Weighing these considerations, I have felt my post of duty to be for the present at Wellington and Waikanae (Kapiti), and I therefore sailed on the 20th March in the *Victoria* brig, with Mrs. Selwyn and one of my children, and we are now, I thank God, within sight of Cape Palliser, the last headland to be passed before we reach the heads of Port Nicholson.

You will have gathered from this letter, how much we need your prayers, the assurance of the continuance of which on our behalf is one of the many

Digitized by Google

comforts which God has granted to us in our distress.

Commending you and all our kind friends to the blessing of the Almighty,

I remain,

Your affectionate and faithful Friend and Brother,

G. A. NEW ZEALAND.

*The Rev. Ernest Hawkins.*

Digitized by Google

# APPEAL IN BEHALF

OF

# THE DIOCESE OF NEW ZEALAND.

---

On the Bishop of New Zealand's appointment to his Diocese, he was informed by the New Zealand Company that they would make very liberal grants towards the endowment of the Church in their different settlements, provided the Bishop would meet these grants by equal contributions on the part of the Church. To this arrangement the Bishop gladly acceded; and by the assistance of the Society for the Propagation of the Gospel, and of his private friends, has been enabled to proceed to a certain extent in the fulfilment of his engagement. In consequence, however, of the present pressure on the funds of the Society, it is unable to continue to contribute to the fund so largely as it had hoped and desired.

In the mean time, the planting of the Church in the settlements belonging to the Government and to the Company, has been commenced in a most encouraging manner. A large expenditure of money is necessary in the first instance; but the readiness of the settlers to exert themselves for this purpose, combined with the zeal of the native inhabitants, affords a good ground for hoping that, if assistance be freely given at first, the Church in this new colony may, under the Divine blessing (which hitherto has been so abundantly shed upon it), be built up in all its integrity, and be enabled to support itself without further aid from the mother country.

Under these circumstances, it is earnestly hoped that the friends of the Bishop, and other persons interested in this mission, may be willing to give the required assistance, either by Donations or by a promise of Annual Subscriptions.

Digitized by Google

# CONTRIBUTIONS FOR THE DIOCESE OF NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| His Grace the Archbishop of Canterbury | 100 | 0 | 0 |

## ANNUAL SUBSCRIPTIONS.

| | £ | s. | d. |
|---|---|---|---|
| Miss Wilks | 2 | 2 | 0 |
| Rev C. B. Dalton | 1 | 1 | 0 |
| Robert Few, jun. Esq. | 2 | 2 | 0 |
| Anonymous, per Brentwood Church Union | 5 | 0 | 0 |
| C. B. per Rev. C. B. Dalton (for five years) | 1 | 1 | 0 |
| The Lord Courtenay | 3 | 0 | 0 |
| H. Fitzherbert, Esq. | 1 | 1 | 0 |
| E. H. Hobhouse, Esq. | 1 | 0 | 0 |
| Alfred Shadwell, Esq. | 1 | 1 | 0 |
| Mrs. Paul, Finedon | 1 | 0 | 0 |
| M. A. W. | 1 | 1 | 0 |
| Mrs. Downes, Harley-st. | 2 | 2 | 0 |
| Miss Boddington, Bircher, Kington | 1 | 1 | 0 |
| Rev. W. Selwyn | 26 | 5 | 0 |
| B. Storey, Esq. | 1 | 1 | 0 |
| A. F. P. | 1 | 1 | 0 |
| Rev. R. E. Copleston | 1 | 1 | 0 |
| H. Sharpe, Esq. | 10 | 0 | 0 |
| Mrs. E. A. Rouse | 1 | 1 | 0 |
| Miss Ann Gaskell | 1 | 1 | 0 |
| Rev. T. F. Mackarness, Tardebig | 2 | 2 | 0 |

## *Donations received since the publication of the List in Part III.*

| | £ | s. | d. |
|---|---|---|---|
| B. Frere, Esq. | 50 | 0 | 0 |
| Topcroft, Burnham (collection at Offertory, 1845) | 4 | 3 | 0 |
| Earl of Harrowby | 20 | 0 | 0 |
| S. H. N. | 1 | 1 | 0 |
| E. N. | 1 | 1 | 0 |
| Thos. Wickstead, Esq. | 10 | 10 | 0 |
| Bath District | 1 | 0 | 0 |
| Finedon District | 4 | 10 | 4 |
| H. W. Sulivan, Esq. | 5 | 0 | 0 |
| Walworth, St. Peter's | 5 | 0 | 0 |
| Richmond District | 10 | 3 | 0 |
| Bakewell, Diocese of Lichfield | 1 | 0 | 0 |
| Sutton District, Diocese of Canterbury | 4 | 4 | 0 |
| A Country Curate | 1 | 10 | 0 |
| Ticehurst District, Diocese of Chichester | 1 | 1 | 0 |
| Oxford District, Diocese of Oxford | 0 | 4 | 0 |
| Miss Clayton | 5 | 0 | 0 |
| E. H. Fitzherbert, Esq. | 2 | 2 | 0 |
| M. A. W. | 1 | 1 | 0 |
| Mrs. Plowman | 2 | 0 | 0 |
| Anonymous | 1 | 1 | 0 |
| Topcroft, Burnham (collection at Offertory, 1846) | 4 | 10 | 0 |
| Geo. Davis, Esq. | 5 | 0 | 0 |
| Mrs. John Vaughan | 2 | 0 | 0 |
| Wm. Tritton, Esq. | 10 | 0 | 0 |
| Mr. J. Hughan | 10 | 0 | 0 |

*Contributions may be sent to the Treasurers of the Society for the Propagation of the Gospel, 79, Pall Mall; or may be paid to the District Treasurers and Secretaries; to the Bishop of New Zealand's Church Account, at Messrs.* Goslings & Sharpe's, *Bankers, Fleet Street; or at the following places:—Messrs.* Barclay & Co's. *Bank, 54, Lombard-street; Messrs.* Drummond & Co's. *Bank, 49, Charing-cross; Messrs.* Rivington's, *St. Paul's Churchyard, and Waterloo-place, Pall Mall; Mr.* Deighton's, *Cambridge; and Mr.* Parker's, *Broad-street, Oxford.*

Digitized by Google

# SPECIAL APPEAL IN BEHALF

OF

# ST. JOHN'S COLLEGE, NEW ZEALAND.

---

It is already well known to the friends of the Bishop of New Zealand, that soon after his arrival in his Diocese he commenced a Collegiate Institution at the Waimate, near the Bay of Islands, for the training of candidates for holy orders, catechists, and schoolmasters, comprising also elementary Schools for the children of Natives and British settlers. This College the Bishop has repeatedly spoken of in his letters as "the key and pivot" of all his operations. Eight Students of the College have already been admitted to Deacon's orders, and stationed at various places in the Islands, where they will have under their inspection Schools for the children of settlers and natives; the most promising of whom will in course of time be elected to the Bishop's Collegiate School, and ultimately prepared for those offices in the Church for which they may seem best fitted by their capacities and acquirements. With respect to the most important part of the College system, the preparation for the Ministry, it is evident that the circumstances of an infant Colony, like New Zealand, render it indispensable that the Bishop should have personal and intimate knowledge of the candidates for ordination, which can only be attained by their residence for a fixed period under the Bishop's eye, at the Collegiate Institution.

The College having been in operation for more than two years, at the Waimate, where the buildings are all of wood, and of which the tenure was only temporary, the Bishop has now found it necessary to remove, and has obtained an excellent situation about four miles from Auckland, easily accessible both by land and water, which has been purchased with part of the

Digitized by Google

legacy left by the Rev. T. Whytehead, as an endowment for the College; and he feels that the time has now arrived for making an endeavour to erect suitable Collegiate buildings, which may at the same time secure to himself and all future Bishops a settled episcopal residence, and give permanence to an institution which it is hoped may be hereafter the nursery of the ministry, and the centre of sound learning and religious education to the Islands of New Zealand.

The Bishop of New Zealand wishes therefore to invite the assistance of the members of the Church of England, and especially of his own friends, in an undertaking which he justly considers of such essential importance; and he entertains a confident hope, that by their contributions he shall soon be enabled to erect, of solid and enduring materials, the fabric of

**St. John's College, Bishop's Auckland, New Zealand.**

The Bishop estimates that, in consequence of the low prices of building materials at present, he can erect collegiate buildings of stone for 5000*l.*, including—

Theological College,
Collegiate School,
Native Teachers' (Adult) School,
Native Boys' School,
Infant School, (including Orphan Asylum,)
Hospital.

The Bishop feels deeply grateful for the great exertions which have already been made in his behalf; but the writer of this address is confident that none who have hitherto assisted him will be backward to do so again, according to their power, feeling that they can thus most effectually further the cause of Christ and of His Church, and gladden the hearts of that faithful band who have left their native country and the comforts of home, at the call of duty, and for the love of God.

Digitized by Google

# CONTRIBUTIONS FOR ST. JOHN'S COLLEGE, NEW ZEALAND.

| | £ | s. | d. |
|---|---|---|---|
| William Selwyn, Esq. ... | 210 | 0 | 0 |
| Mrs. Selwyn ..... | 50 | 0 | 0 |
| Rev. W. Selwyn ..... | 105 | 0 | 0 |
| Mrs. Hudson..... | 100 | 0 | 0 |
| H. Cooke, Esq. ..... | 50 | 0 | 0 |
| Rev. G. Gilbert..... | 5 | 0 | 0 |
| Rev. G. Frere..... | 10 | 0 | 0 |
| Rev. J. Hutton..... | 0 | 10 | 0 |
| Hon. and Rev. R. Cust.. | 10 | 0 | 0 |
| Rev. G. E. Welby ..... | 1 | 0 | 0 |
| Miss S. by Rev. E. Coleridge..... | 40 | 0 | 0 |
| Rev. F. G. Burnaby..... | 100 | 0 | 0 |
| G. Jelf, Esq. ..... | 10 | 0 | 0 |
| R. Palmer, Esq. ..... | 100 | 0 | 0 |
| Rev. C. Merivale..... | 5 | 0 | 0 |
| Rev. W. Pakenham Spencer ..... | 25 | 0 | 0 |
| Sale of Superfluities..... | 4 | 5 | 0 |
| Rev. H. J. Hutchesson.. | 5 | 0 | 0 |
| J. L. Ostler, Esq. ..... | 1 | 0 | 0 |
| Grantham School, by F. Shaw ..... | 1 | 0 | 0 |
| Rev. J. W. Inman..... | 1 | 0 | 0 |
| I. R. Castleden, Esq. and Friends, Canterbury... | 3 | 0 | 0 |
| S. Greaves, Esq. ditto ... | 0 | 10 | 0 |
| C. Greaves, Esq. ditto ... | 0 | 10 | 0 |
| Rev. G. Pearson, ditto... | 1 | 0 | 0 |
| Mr. L. Wyles..... | 1 | 0 | 0 |
| Mrs. Church ..... | 1 | 1 | 0 |
| Rev. J. W. Pugh ..... | 1 | 1 | 0 |
| Rev. Stafford Brown..... | 10 | 0 | 0 |
| Rev. H. M. Mills..... | 1 | 0 | 0 |
| Rev. H. Jenkyns ..... | 5 | 0 | 0 |
| Rev. C. B. Otley ..... | 1 | 0 | 0 |
| Rev. T. S. Warren ..... | 1 | 0 | 0 |
| Rev. E. H. Woodall..... | 1 | 0 | 0 |
| Rev. Dr. Hawtrey ..... | 100 | 0 | 0 |
| Rev. G. E. Gillett..... | 10 | 0 | 0 |
| J. Strut, Esq..... | 5 | 5 | 0 |
| H. Egerton, Esq..... | 5 | 0 | 0 |
| Rev. H. Venn ..... | 10 | 10 | 0 |
| G. F. Harris, Esq. ..... | 2 | 2 | 0 |
| Miss Worthington..... | 2 | 0 | 0 |
| Miss Duckworth..... | 50 | 0 | 0 |
| Lord Burlington ..... | 25 | 0 | 0 |
| C. Bosanquet, Esq. ..... | 10 | 0 | 0 |
| Rev. R. W. Bosanquet.. | 10 | 0 | 0 |
| Anonymous ..... | 24 | 0 | 0 |
| Bishop Coleridge..... | 10 | 0 | 0 |
| H. Woodcock, Esq..... | 5 | 0 | 0 |
| Mrs. Butterworth..... | 5 | 0 | 0 |
| Mrs. Rouse ..... | 10 | 10 | 0 |
| Miss M. Gaskell..... | 10 | 10 | 0 |
| C. F. Barnwell, Esq..... | 5 | 0 | 0 |
| Rev. H. H. Hughes..... | 10 | 0 | 0 |
| A Lady ..... | 5 | 0 | 0 |
| Rev. R. E. Copleston .... | 5 | 0 | 0 |
| Mrs. Sharpe ..... | 5 | 0 | 0 |
| The Viscount Sandon ... | 10 | 0 | 0 |
| J. Morley, Esq. Plaistow | 1 | 1 | 0 |
| Mrs Morley, ditto ... | 1 | 1 | 0 |
| Anonymous ..... | 5 | 5 | 0 |
| Bath District..... | 1 | 0 | 0 |
| Rev. W. Cleaver, St. Asaph..... | 10 | 0 | 0 |
| The Misses Cleaver, Gt. Coxwell ..... | 15 | 0 | 0 |
| Wanlip Association ..... | 1 | 0 | 0 |
| Rev. G. Ainslie, St. Peter's, Walworth ..... | 1 | 1 | 0 |
| A. F. ..... | 1 | 0 | 0 |
| A Country Curate..... | 1 | 0 | 0 |
| W. F. ..... | 1 | 0 | 0 |
| J. Starr, Esq..... | 1 | 0 | 0 |
| Mrs. Le Mesurier ..... | 5 | 0 | 0 |

*Subscriptions for the Building of* ST. JOHN'S COLLEGE, NEW ZEALAND, *will be received by the Rev.* C. B. DALTON, *Rectory, Lambeth; the Rev.* JOHN FREERE, *Cottenham, Cambridge; the Rev.* WILLIAM SELWYN, *Branston, Grantham;* C. J. SELWYN, Esq. 7, *Old Square, Lincoln's Inn; and by Messrs.* GOSLINGS & SHARPE, *Bankers, Fleet Street, for the Bishop of New Zealand's Church Account* (*College Building Fund*).

*Subscriptions of £50 and upwards may be paid by two or more instalments.*

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

Lauren Buckeridge

Church in the Colonies.

No. XX.

# NEW ZEALAND,

PART V.

# A JOURNAL

OF THE

# BISHOP'S VISITATION TOUR

THROUGH HIS DIOCESE,

INCLUDING A

# VISIT TO THE CHATHAM ISLANDS,

IN THE YEAR 1848.

LONDON:
Printed for
THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD BY THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS,
AND 4, ROYAL EXCHANGE;
RIVINGTONS, HATCHARDS, AND ALL BOOKSELLERS.
1849.

Digitized by Google

*A Map of New Zealand will be found in Part I. of the Bishop's Journal.* (Church in the Colonies, No. IV.)

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

# NEW ZEALAND.

"Undine" Schooner, off Banks's Peninsula,
June 23, 1848.

My dear Mr. Hawkins,

Before I left Auckland I wrote you an explanatory letter, chiefly on the location of Clergymen and the apportionment of funds. You will not, I hope, think that I withhold from the Society any information which may be useful or necessary to your counsels; but it has never yet pleased God to allow me a single year in New Zealand in which I could consider the ecclesiastical arrangements of the country as permanent. There was a continual probability that the state of things which I might detail to you would be entirely changed before my letter could reach England. In this case it becomes very difficult to write letters which will bear being printed and sent back again to New Zealand. When they return to this country after eighteen months, they seem so unsuitable to the existing state of things, that people wonder how I could have written them. I am well aware that the Committee earnestly



Digitized by Google

desire freedom and frequency of communication; and such is the debt of gratitude which I owe to the Society for all that it has done, and is doing, for New Zealand, that I will do all that I can, consistently with my own credit, to furnish from time to time a full account of the state and prospects of religion in my Diocese.

Another reason which has lately hindered me from writing, is the fear lest it should be thought that we engross too large a portion of your interest and attention. After the formation of so many new Dioceses, I thought it due to them that we should not show so much anxiety as before to create a feeling in favour of this country, and so to absorb more than our proportionate share of public contributions. I cannot bear to think of our continuing to drain your resources one hour longer than the necessity of the case may require us to be dependent upon your benevolence. It seems to be a self-evident principle, that the older Dioceses should by degrees, like grown-up children, provide within themselves the means of their own religious livelihood. For this reason among others, though I have never yet been able to resign any portion of the Society's annual allowance; for we have been building at war prices, and our endowments as yet, for the same cause, have yielded no return in the Colony: yet I steadily look forward to the time, when my letters, or those of my successors, to the Society, will express only disinterested love and gratitude for past services, instead of bearing

Digitized by Google

always more or less upon some question of finance. You will therefore, I hope, hold me excused if I have not lately furnished any new matter for your Colonial series, but have left the field open for my dear friends at Ceylon, and Newcastle, and the other less known but equally dear brethren, to whom the charge of the other new Colonial Dioceses has been assigned.

The voyage in which I am now engaged, and which I trust will soon, by the Divine blessing, be completed, has carried me round the English settlements, including the new settlement of Otakou, and the Chatham Islands. By following the course which I have sailed, I shall be able in some measure to give you a conspectus of the present state of the Colony of New Zealand; and it will be my object to combine with the necessary ecclesiastical information such general remarks, as may enable you to give distinct and satisfactory answers to any members of the Church of England, who may wish to emigrate to any one of our settlements.

And, first, I must remark, that they are all my own children, and I have no partiality for any one in particular. Not that the state of feeling, or the interest in religion, is the same in all; but this can cause no difference in my regard towards them, as, in the places where there is least appearance of good, there, there is the strongest motive to exertion. I hope, then, that my information may be depended upon as the opinion of an impartial judge, after six years of constant observation. And as it must be

Digitized by Google

the desire of us all to relieve the mother country of its superfluous population, and to people our own fertile valleys with a godly peasantry; and as the quiet state of New Zealand now seems to open wide the door for extensive colonization, I shall not scruple to speak of secular subjects whenever they seem to fall in my way, in the hope that the godliness which we trust will mark this Colony from the first, may have the "promise of the life that now is, as well as of that which is to come."

## AUCKLAND.

As Auckland is the place of my own residence, —if residence it can be called, where I am seldom able to be stationary for more than a few months at a time—I will begin my remarks from thence. You have the map of New Zealand before you, and will be able to follow me in my description of the present position of the population of this district.

On the south shore of the deep inlet of Waitemata, and about two miles from its mouth, one of the first objects which meets the eye on entering the harbour is St. Paul's church, which was opened for Divine service on the 7th of May, 1843, and consecrated on the 17th of March, 1844. It is a brick building, in the early English style, with a tower and spire. The interior is still unfinished, from the failure of funds; and it has been discovered that many of the bricks are very unsound, so that some portions of the walls have already been much damaged by the weather. The Rev. J. F. Churton has been the

Digitized by Google

appointed minister from the first opening of the church, and has parochial charge of the town of Auckland, besides the duties of Chaplain to the Forces, and to the Gaol. It has long been a subject of regret to me, that I have hitherto been unable to supply him with an assistant, as I fear that his present duties are more than he will be able to continue to perform. The congregation at St. Paul's is generally good, and the number of communicants about forty, and, I trust, steadily increasing.

On the next hill to the eastward a wooden chapel is now rising, intended chiefly for native services; and built by a subscription raised among the inhabitants of Auckland by the Rev. G. A. Kissling, who has now the charge of the natives of this neighbourhood, and of those who resort to the town from a distance. The sum of 400*l.* has been raised, which is sufficient to meet the estimated expense.

Beyond the native chapel, in the little bay of Taurarua, and adjoining the house of Chief Justice Martin, stands the ruined chapel of St. Stephen, built four years ago of an unsound stone which has yielded to the weather; and the building is now dismantled, and enjoys the unenviable distinction of being the first ruin in New Zealand. The churchyard is consecrated, and is still used as a private burial-ground. In it lie the mortal remains of our dear and valued friend Mrs. Dudley, who accompanied us from England, and died under our roof.

Digitized by Google

From the hill at the back of St. Stephen's chapel the view opens to the eastward over the shallow mud-flats of Hobson's Bay, to the native villages of Orakei and Okahu, with their wooden chapel built last year by contributions of the natives themselves, with assistance from the Governor and the Church Fund. It is usually crowded every Sunday, and I am most thankful to observe the improvement which is visible in the people since Mr. Kissling came to reside and minister among them. They occupy both sides of a tide creek, which terminates in the estate of St. John's College, our boundary closing them in from the sea to the main road from Auckland to the Tamaki river. In fact, we are their only neighbours, and our mutual relations have been carried on with increasing confidence and good-will. So far are we from fearing or disliking the neighbourhood of a native village, that we should feel the loss of our friends if we were deprived of them; and this would in all probability have been our feeling still more strongly, if the natives of the Auckland district could have been placed under ministerial care at the first establishment of the Colony. But I must add, that I fear our tribe will scarcely outlive the present generation, for the number of their children is miserably small, and the deaths far outnumber the births. Still, it is a comfort to be able to minister even to a dying people, and to be able to certify that they have passed away by the will of God, and not by the neglect or violence of their civilized brethren.

Digitized by Google

## ST. JOHN'S COLLEGE AND NEIGHBOURING CHAPELRIES.

Contiguous to the native boundary, and stretching from the sea to the Auckland road in a north and south line, and to the eastward as far as the waters of the Tamaki river, is the estate of St. John's College, now consisting of about 850 acres, purchased by the benefactions of many dear friends, of whom some "remain to this present, but some are fallen asleep." The position of the College is everything that we could wish, as it is accessible from the town both by land and water, and yet not so near as to be subject to continual interruptions. When we first chose the spot it seemed remote from the chief part of the population; but the establishment of the Pensioners' villages has made it the centre of a large and increasing neighbourhood. Following at our humble distance the example of the cathedrals in old time, we have established chapelries in the neighbouring hamlets, which are under the charge of the ordained members of our collegiate body. The nearest of these to Auckland is at the fork of the great road which branches off at Remuera to Manukau harbour on the south, and to the Tamaki river on the east. There, for the present, in a little unpretending chapel of wood and thatch, the Rev. T. Hutton collects a village congregation of no very considerable number, but with an encouraging prospect of increase. Following the southern branch of the road, and half-way between Remuera

Digitized by Google

and the shore of Manukau, the little village of Epsom has its temporary chapel, and its appointed Collegiate Deacon, Rev. A. Purchas, to minister to its inhabitants. Two miles further on the same road, on a little plain overlooking the great estuary of Manukau, a new wooden chapel, lately built by subscription, stands in the middle of one of the Pensioners' villages, with their neat cottages around it, and is also under the charge of Mr. Purchas. This part of the Pensioners' force, I fear, has suffered from its detention in the town before the houses were ready for their reception, as the signs of good are not at present so apparent among them as in some other detachments of the same body; but the comfort of good houses, and the fertility of their garden allotments, will soon dispose them to value the important blessings, which are offered to them from the first, of ministerial counsel and the ordinances of the Church.

From this place, which bears the native name of Onehunga, the creeks of Manukau stretch eastward, like the fingers of a great hand, as if feeling for the neighbouring waters of the Tamaki on the opposite side of the island. A narrow neck of less than a mile in length, and rolled into a sloping surface of smooth turf by the passage of native canoes, is the only separation between the eastern and western waters, which flow up over flats of sand and mud, to our New Zealand Isthmus of Corinth. Two miles from this, on a volcanic basin into which the Tamaki flows by a narrow channel, is the third

Digitized by Google

and latest settlement of the Pensioners; but they had not gone upon the ground when I left Auckland. This will be the nearest of our chapelries, being only three miles from the College; and I hope to find a building in progress when I return.

### SETTLEMENT OF MILITARY PENSIONERS.

Five miles from the College to the eastward, and on the farther bank of the Tamaki, is the chief settlement of the Pensioners—called by the English Howick, and by the natives Owairoa. Twelve months ago the place was a mere cattle run, when his Excellency the Governor, Major Richmond, the chief surveyor, and myself, walked over the ground, and unanimously decided upon it as a site for one of the settlements of our military colonists. Before I left home it had become a populous village, with its church spire rising on a gentle eminence, overlooking the beach to the northward and the range of the valley to the south. The long detention of this detachment on board the *Minerva* gave us an opportunity of counteracting the murmurs of the town by friendly intercourse with the new comers, and by communicating more favourable reports of the land to which they had come.

We showed them our own hills, not the most fertile in the district, but verdant with crops of young corn and grass, and the valley of the Tamaki, which the College overlooks, with a wide extent of corn-fields and pastures. At a rustic feast

Digitized by Google

to which our schoolboys invited their children, the whole district poured forth its abundance to entertain them. The neighbours sent their "lordly dishes" of butter and milk by gallons; the College beehouse supplied its stores of honey; the roast beef was from our own herd: and I believe all our guests were convinced that, whatever might be said to the contrary, they had come to a "land flowing with milk and honey." A chorus of "God save the Queen," sung together by our native and English schools, dispelled, I hope, some fears of the natives; and proved that all New Zealanders are not rebels, and that the natural character of the people is not incapable of improvement.

The duty of spiritual hospitality was the next to be performed; and we set our hearts upon receiving them on their landing, with the house of God prepared for their reception. The wooden church was framed in the College-yard, and carried to the spot by the College vessels *Undine* and *Marian*, where a large body of our associates was ready to carry up the materials to the carts, which the neighbours kindly lent to convey them to the site of the church. A few days of hard work sufficed to put up the frame; and, from the first landing of the body till now, I believe that there has been scarcely one Sunday in which the Rev. F. Fisher, one of our Collegiate Deacons, has not assembled his people within their own church. It is some satisfaction to know that the church was the first house completed in the village; though I must also confess with sorrow,

Digitized by Google

that the canteen was the second. The antidote was but a few weeks in advance of the bane.

The following are the distances from the College to its affiliated chapels.

| | | | |
|---|---|---|---|
| The College to St. Thomas | Tamaki | ½ | mile N.E. |
| „ to St. Mark's | Remuera | 4 | miles W. |
| „ to St. Andrew's | Epsom | 5 | miles S.W. |
| „ to St. Peter's | Onehunga | 5 | miles SS.W. |
| „ to St. James (native chapel) | Okahu | 3 | miles N.W. |
| „ to All Saints' | Owairoa | 5 | miles E. |
| „ New Village of Pensioners (church not built) | | 3 | miles S. |

The church of St. Thomas, Tamaki, is a stone chancel, built three years ago by subscriptions, aided by grants from the Church Fund. The site was fixed without reference to the College, but it is immediately contiguous to the College estate; and Divine service has been performed in it regularly by the Rev. W. Cotton, myself, or some other member of our body, since it was opened. It is not yet consecrated, as some of the stone is of a perishable quality, and we look forward to the probability of pulling down the present building, and replacing it on a better site.

## THE COLLEGE.

Having described the dependencies of the College, I come now to the centre. St. John's College was founded on its present site in November 1844, having been conducted previously at the Church

Digitized by Google

Mission station at Waimate, near the Bay of Islands.

The buildings of the College have been constantly interrupted—at first by the failure of contractors, in the distressed state of the Colony, and lately by the high prices caused by the expensive works now in progress under the Engineer Department, and for the Pensioners' villages. We first found ourselves deserted by the stone-masons; and now it is difficult to procure carpenters, except at prices which we are unwilling to pay. We have, therefore, relinquished all building in stone; and after finishing such wooden buildings of a superior kind as were in hand, we now erect merely temporary wooden sheds of the roughest kind, for such purposes as are absolutely necessary. When the government expenditure comes to an end, we shall be able to procure assistance on more favourable terms. I cannot, therefore, say much in praise either of the beauty or congruity of the College buildings, as necessity has repeatedly obliged us to change our style, and the last change has been decidedly for the worse.

Such as they are, however, the following buildings are now in use:—A large stone building with sixteen rooms, one half of which is occupied by myself, with spare rooms for the reception of visitors. In the lower rooms the Diocesan Library is arranged for the present, but they are inconveniently crowded, as the rooms by necessity are used also as ordinary sitting-rooms. The other half of the build-

Digitized by Google

ing is occupied by Mr. Hutton, and the small English school—which is all that we can accommodate at present—and by Mr. Fisher and his class of lay associates. The whole are too much crowded together, and the difference of ages and orders is very unfavourable to habits of regularity and discipline. But it is our object to keep up the whole framework of the institution, however imperfectly the objects may be carried out; as the staff officers of the militia are retained, when the regiments themselves are disbanded. In Mr. Cotton's absence, and after the unforeseen loss of some of our most active Clergymen, and more particularly with the large addition to the clerical duties of our Collegiate Deacons, which has been thrown upon them by the formation of the Pensioners' villages, I must contract for the present the actual limits of our institutions; retaining and cultivating as much as possible the expansive idea, which may be spread hereafter, by God's blessing, over a much wider surface.

Next to the school-building is a large stone kitchen, at present used as our common hall; but I have resolved to build a temporary hall, as we have no space in the present room either for cleanliness or order, and there is no hope at present of a permanent building.

### THE HOSPITAL.

Passing on from the kitchen, the next building is the hospital, a substantial wooden building on a stone foundation, containing seven rooms on

Digitized by Google

the ground floor, with spacious lofts over-head. A portion of the building is occupied by the Rev. A. Purchas, the Collegiate Deacon, under whose charge the hospital is placed. A portion of the expenses of the institution is covered by the weekly offertory at our chapelries, which is given with the greatest goodwill by all our congregations, who know the purposes to which their offerings are applied. In one case, the weekly offertory has been adopted by the free choice of the congregation, who agreed that it would be easier for them to lay by a small sum out of their weekly earnings, than to give a larger amount at more distant intervals. It is pleasing to see the scriptural rule and the apostolic practice resume its own lawful authority, where no vested interest in modern neglect can be pleaded as a precedent for the guidance of the Clergy. The resources of the hospital are not large, but we have reason to believe that several lives have been prolonged by the care which our medical advisers have bestowed upon them, especially during the severe epidemic with which our district was visited in May 1847. But in this, as in all the other branches of our institution, I must be content to look forward in hope to a further development hereafter. In the mean time, the opening of the government hospital at Auckland has relieved us of a large portion of the claims which we should have been unable to meet.

Adjoining the hospital is a vacant space, intended for my own house ; but when it will be built is very uncertain, and at present no preparations have been

Digitized by Google

made. Beyond this is the chapel, in the same style as the hospital—a wooden building on stone foundations. The interior is exceedingly pleasing, and, when filled with our Collegiate body, bears some faint resemblance to our College chapels in England. In it we assemble at seven in the morning, and eight in the evening; and I hope there is no one who has not found reason to value this daily opportunity of offering up his prayers and praises in the public congregation. Our choristers have made considerable progress under the tuition of Mr. Purchas and Mr. Ward, and the psalmody of the chapel is already considered pleasing and correct. The building and the burial-ground adjoining have been consecrated, and some of our first benefactors have been laid there, by the side of many of the poor of both races, who have died in the hospital. As we are not allowed any public burial-grounds around the churches in the towns, we are glad to be able in our own private institutions to keep up the union of the two ideas—of the living who worship God within the church, and of the dead who sleep around it till the day of resurrection. The cupidity which has stinted the churchyards in English towns, and made them the sources of pestilence, ought not to be allowed to establish a law for new countries, where it is our own fault if the most ample reserves are not made at first for the resting-place of the dead.

Digitized by Google

## NATIVE SCHOOL.

Beyond the chapel and burial-ground, and at the corner where the Auckland road branches off to the Isthmus on the south and to the Tamaki ferry on the north, a handsome wooden building contains the masters and scholars of the native school, which generally numbers from twenty to twenty-five, but it could be extended indefinitely if our arrangements were sufficiently complete. The Government has recently allotted considerable funds in aid of Industrial Schools, and it will probably be in this department that we shall make the first attempt at a considerable extension. That there is no difficulty in procuring a supply of promising scholars, is proved by the fact, that I am now writing with my cabin full of native boys busy learning the Collect for the day (St. John Baptist). I have eleven in all on board: three are old scholars returning from their holidays with their friends in the south; and eight are new scholars, selected from Croixilles Harbour, Otaki, Waikanae, and the Chatham Islands. One old father and mother at Otaki are a pattern to all parents. Three years ago I selected their son out of a class of seventy on the Manawatu river; and took him with me to embark at Port Nicholson, his aged parents walking with me to see him on board, and resigning him with such a blessing as unbaptized believers can bestow. A year ago the father sent me a letter, of which the following is a literal translation:—

Digitized by Google

" O Bishop, with you be the thought, to send your child Simeon back to us, that we may see our life; and then he shall return to you to work at your joint work. Your dear Friend,—MATAKU."

This short letter disproves many assertions that have been made of the impossibility of maintaining native schools:—1, that the parents would not part with their children; 2, that the boys would always run away, and never come back; 3, that the parents would not allow the boys to work, or learn any industrious habits.

As far as my own experience has extended, I can say that I can procure from the most distant parts of the country as many boys as I can maintain and educate; that the worst often run away, but that a steady remainder of the best boys grows up under our care; and that they can be sent home for the holidays like English boys, with the same expectation of their returning in due time; and, further, that there is no honest or useful work which the boys are not willing to learn, or which the parents are not willing that they should be taught. In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the difficulty of obtaining a sufficient number of English instructors who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute



Digitized by Google

details of daily life, and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people, the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of colonial life. We want a large supply of Oberlins and Felix Neffs, who, having no sense of their own dignity, will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely, and with an unquestioning faith: but the unfavourable tendency of native habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world.

The last of the college buildings on this side of the road is a parochial day-school, conducted by Mrs. Selwyn and Mrs. Purchas, with the assistance of other neighbours. It is small at present, but it is intended hereafter to be a normal school, where the principles of teaching may be practically explained to our students; that the Clergy may become

Digitized by Google

their own "organizing masters," uniting, we may hope, more of the spirit, with an equal knowledge of the form, of education. Two important obstacles will always prevent our employing stipendiary schoolmasters for this purpose—that we have neither the men, nor the means of remunerating them. It is not a question with us, what is the best mode of constructing our system, but what plans are practicable within the limit of our resources. For this reason we dispense as much as possible with schoolmasters, parish clerks, and other subordinates of the Church, by taking their duties upon ourselves. When we have a regular succession of candidates for holy orders to fill those offices, the system will work smoothly, and the clerical body will be relieved from a portion of its present duties.

### PRINTING HOUSE, &c.

You will think that I am following the example of certain formal orators of old, who arranged their topics by the houses in the street in which they lived; but I will just take you to the other side of the public road, and then we will take our leave of St. John's College. Our secular works have their domain apart from the schools,—the barn, and dairy, and stable, and rick yard, and carpenter's shop; all intended to catch the earliest dispositions to industry in the line to which they are naturally inclined. Without this variety of objects, I am convinced that no native institution could be conducted; for what a native requires most to be taught, is a systematic

Digitized by Google

industry, which can be acquired only by long habit. Perhaps, of all the trades, printing is the best adapted to the purpose of training, morally as well as mechanically, the wayward and careless disposition of an uncivilized youth. To print at all, he must work orderly. Our printing-office, under the charge of Mr. Nihill, is situated on the college side of the road; but I mention it here in connexion with the secular branches of the institution, though it has also a most important bearing upon the moral and religious character of the people. For this reason it will be one of the branches, the superintendent of which will be eligible to the office of a Collegiate Deacon; and I do not think that any hireling mechanic would ever be found to enter into the full spirit and importance of such a work in such a country as New Zealand. Our establishment has been greatly enlarged by the kind and liberal Resolution by which the Church Missionary Committee made over to the college the whole of their apparatus and stock; a kindness which we shall endeavour to acknowledge by a constant attention to the work in which we know them to be especially interested. At present we are engaged on their behalf in a reprint of the New Version of the Gospels, with the last corrections of the Translation Syndicate. We have a large body of printers, young at present, but skilful and willing; and if the same rate of progress be maintained for another year, our office will be fully equal to any in the country, and will be a hopeful nurseling, to grow up into a likeness of the

Digitized by Google

"Clarendon" or the "Pitt." This and the hospital are considered the stations next akin to the clerical office; and though they are not in themselves any guarantee of future admission into holy orders, yet the scholars engaged in them are more under my own eye, and are more likely, as far as can be foreseen at present, to "determine in Theology than in Arts." Not that our farmers are excluded from the competition, if it should please God to incline their hearts, and show the work of His Spirit in their life and character; for I have already ordained four clergymen, not a whit below the rest in public estimation, whom I took from the duties and labours of the farm. But as we shall need a line of successors to Abraham as well as to Melchizedec, we cherish the hope, that we may promote the cause of religion in a new country no less by training up godly laymen, than by the careful selection and education of the Clergy. With this view we have a Collegiate Deacon at the head of the farm, with a lay assistant under him, of practical experience in husbandry: and by their efforts, our hills, which seemed all bleak and barren at first, are beginning to be changed into green pastures, where the college flock already finds the means of subsistence.

### SYSTEM OF EDUCATION.

The peculiarity of our working system perhaps requires some explanation, as it is scarcely understood even in New Zealand; and our politer brethren at Sydney sometimes,, I hear, amuse themselves

Digitized by Google

innocently at our expense. But it will be granted, that a new country requires a peculiarity of system adapted to its actual state, which can be understood only by those who are personally and practically engaged in the work. It is not likely that men like Mr. Cotton and myself, brought up at the most aristocratic school in England, in the midst of amusement, luxury, and idleness, should have *theorized* a system which reduced us to a style and habits of life altogether different from those to which we had been accustomed; but the complicated problem of the foundation of the Church in New Zealand seemed to find no other solution than that to which we have been led by the guidance, first of Scripture, and then of Church history and of practical observation. We found a native people, whose bane was desultory work interrupted by total idleness. With them the belief was fast gaining ground, that work was incompatible with the character of a gentleman. To waste their occasional earnings, the price of their lands, on useless horses or cast-off dress coats, seemed to be the sum of their political economy. To appear in full dress at the morning service, and then to relapse into the more congenial *deshabille* of a blanket, was the form in which their respect was shown to the Sunday. Their houses still continued to be the herding-place of men, women, and children; where the young at one time heard sacred words, which lost their reverence, and even their meaning, from constant repetition; and, at another, were fed with all the ribaldry and scan-

Digitized by Google

dal of the district, by the most minute and circumstantial details of other men's sins, which were publicly discussed in these common dwelling-houses. The faith of hundreds and thousands I believe to be sincere; but it is held in conjunction with habits dangerous to the stability of the adults, and destructive to the religion of the children. At the Waimate it was evident, at a glance, that the middle-aged men attended our churches and schools, but that the youths were in training for the service of Heke and Kawiti.

Nor were there wanting indications, which seemed to show, that the rising generation of the English would sink to the same level of indolence and vice with the native youth. The presence of a race presumed to be inferior to our own, will naturally lead our English boys to the same false pride and assumption of superiority, which the free native is taught by his own authority over his slaves. We are in danger of having honest labour made disreputable, by the class of servile natives who cluster round the towns, too often in a progressive state of demoralization. This, then, was the difficult problem: To raise the character of both races, by humbling them; to hinder, so far as positive institutions may avail, the growth of that shabby, mean, and worthless race of upstart gentlemen, who are ashamed to dig but not to beg, whose need never excites them to industry, and whose pride never teaches them self-respect. Such a class is a nuisance at home, but it would be intolerable in a new country.

Digitized by Google

## SUPPLY OF CLERGY.

Out of a community subject to such tendencies, it became my duty to recruit the ranks and augment the numbers of the Clergy of New Zealand. Many, who had failed in every secular undertaking, thought that they might succeed in the easier duties, as they seemed to them, of the ministry of the Church. To try everything, and fail, and then to apply to the Bishop for ordination, seemed to be thought a wise combination of worldly prudence with religious zeal. The notion was favoured, no doubt, by the opinion so current in England, that a Clergyman who is inefficient at home may do good service in a Colony; that is, that he who is unequal to the less will be equal to the greater: for the difficulties of the ministerial office are tenfold greater in a Colony than in the mother country. To fill up our stations at once with an inactive Clergy, seemed to be likely to entail a perpetual curse of inefficiency upon the New Zealand Church. My friends in England tried in vain to procure me candidates for ordination, even from the second-rate grammar-schools. My last resource, therefore—and it may prove to be the best—is in the youth now growing up in New Zealand itself, where there is scarcely a cottage without its swarm of healthy children, and a climate which neither enervates their bodies nor deadens the intellectual faculties. Why should not such a country yield as good a supply as the relaxing and exhaust-

Digitized by Google

ing climate of Hindostan? If Bishop's College, Calcutta, succeeds, why should St. John's College fail? But the difference between the two cases is this: We have no privileged or monied classes, who can buy for their children such an education as may predispose them to the ministry; we must go to all orders of colonists, and to the native people without respect of persons, and select from among their children the future candidates for Holy Orders. But can I invite a son, whether of a settler or a native, to enter the College specifically as a candidate? or can I take his parents' authority, that at the age of fourteen or fifteen he has shown the evidences of the Spirit? or can I discern myself at that early age the characters which are to be seen in the ear and not in the blade? And if I find after some years, that the early hope and promise of good has been fallacious, can I turn a youth adrift upon the world, with that most worthless and unmarketable of all talents, a mere smattering of literature? Or, in the case especially of the native youth, knowing their chief bane and danger to be indolence and self-conceit,—can I encourage the delusion, that by connecting himself with the College he will obtain an honourable distinction above his fellows, and an exemption from all participation in their labours? Such false inducements would soon fill our classes with such proselytes as those of the Pharisees, who disengaged themselves from the duties of life under the pretence of giving their services to God.

Digitized by Google

If, then, we had not been led by conviction, we should have been driven by necessity, to adopt our present plan, of associating our young men with the College in some secular capacity, without pledges on either side as to their future course of life; but with the understanding that the Bishop's eye is over them all, and that, when their term of probation is ended, he will advise them whether it will be expedient for them to enter upon a stricter course of study, with a view to Holy Orders, or to persevere in the practice of the art which they have learned. It will be no reproach to a student if he should prefer the secular employment; nor will his parents have incurred any pecuniary obligation, as his charges at the College will have been borne, in great part, by the work of his own hands.

This complex system gives a character to our institution which strangers can scarcely understand, who have been accustomed to the academic figments of dress and ceremony, which often veil more ignorance, and idleness, and vice, than I trust we shall ever have occasion to lament. There is an open and undisguised reality about our work, which seems to be highly favourable to the discrimination of character, and therefore to the due selection of instruments: a class of demure students in black and white, with face and tone of voice and manner conformed to the standard which they believe to be expected, would be a poor exchange for a healthful and mirthful company of youths, as yet unconstrained by pledges and professions, who show their true

Digitized by Google

character in every act of their lives, whether of business or amusement.

You will, I hope, excuse the length of this apology for our College system, for when a man is obliged to be singular, he owes to the world an explanation of his reasons for differing from it; without which the first and just presumption would be, that he who departs so widely from the practice of his fellow-men, as he cannot be an angel, must be a fool.

### RELIGIOUS STATE AND PROSPECTS.

Before I take you away from the neighbourhood of Auckland, I may give you in few words my general opinion of the religious prospects of the district, and of its natural advantages. We have much to be thankful for, in the general respect for religion and the Clergy which prevails, especially in the country districts. The duties of a District Clergyman are not interrupted by any open opposition, or uncourteous treatment. In all our intercourse with the neighbourhood, I do not remember to have met with, or to have heard of, a single case in which a friendly liberty of intercourse has not been allowed between the visitor and all classes of his parishioners. So far as the attendance at the Holy Communion is a test of the religious state of the people, we have perhaps as much encouragement as it is reasonable to expect in a community so newly formed, and gathered from so many different places.

Digitized by Google

Many of the chief officers of Government give a strong and decided testimony to the value of religion, and both in public and in private life afford an example of strict morality and earnest devotion. It is a thought which has often occurred to my mind, and called forth many feelings of thankfulness and hope, that if the whole of the English laity of that class now scattered throughout New Zealand had been collected in one place, there would never have been a settlement of the English nation whose earliest years could give so fair a promise of every blessing which can flow from religious principle and the charities of social life. This impression will seem, perhaps, to some to be exaggerated; but there are few who have the same opportunities which fall to my lot, of knowing and testing by familiar intercourse all classes of settlers in every part of my Diocese. The same remark applies to all the settlements alike, insomuch that I shall lament the growth of civilization, which, by multiplying inns, will deprive me of one of the greatest pleasures of my life—that of accepting the simple and courteous hospitality of the many excellent families whom I meet with in the course of my travels.

### ABUNDANCE OF FOOD.

Often, in the period when every mail brought us fresh news of the frightful distress in Scotland and Ireland, did we wish that a few hundreds of our starving countrymen could have been placed by the side of the abundant meals which every settler in

Digitized by Google

New Zealand enjoys to his heart's content. To go into every cottage, and see Plenty written on the rosy faces of the children, and stalactites of ham and bacon hanging from the roof, it may be, of a mere mud cottage or a shed of native reeds;—to find that the crop of potatoes is so abundant, that in places where there are no soldiers or sailors, they will scarcely bear the expense of carriage to the port; or to hear of a whole cargo of native produce for which no better price is offered than three halfpence a pound for pork, and half-a-crown a bushel for wheat;—these are facts, alarming to the settler who comes to make a fortune and return, but most encouraging to those who limit their desires to the real necessaries and comforts of life, and who wish for a place where they may bring up a family too large for England, without fear of doctor, tax-gatherer, butcher, or baker. We may look forward to the day when English parishes will be able to maintain their poor in New Zealand sunshine and air, at less cost, passage money included, than now; and upon a dietary which shall bear the same proportion to the Union scale, that a pound sterling does to a pound Scotch. How I should like to change the *venue* of Marylebone workhouse, and, without altering the cash account, to substitute an integer for every fractional part in the daily ration of food! At this moment I scarcely know one industrious family which has not enough for its own use, and something to spare for those, if such could be found, who are in need.

Digitized by Google

### PROMISE OF MARITIME POWER.

Auckland is admirably fitted for the residence of a maritime nation. Almost every settler has the sea brought conveniently to his door, or at least close to him, by one or other of those long fingers of the great estuaries which almost insulate the town and its suburban district. On our College estate we have three distinct frontages to navigable waters, on a line of beach of eight miles between the two extremes. Every boy will grow up with a familiar knowledge of that element, which has protected and enriched the land of his forefathers; and, as there never was a maritime people that did not become great and powerful, in spite of the present failure of exports, and other commercial difficulties, my faith is still as strong as ever, that New Zealand will be a great country, and that it is our duty to strive, as God may give us strength, that it may be as good as it will be great.

Look at the position of Auckland, and judge whether it may not justly be called the Corinth of the south; and join with me in the prayer, that its people may be "our epistle . . . known and read of all men . . . manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." I confess my attachment to the place and to its people; but I shall be willing to leave it, if, in that subdivision of

Digitized by Google

the Diocese which must come in due time, my Metropolitans of Canterbury and Sydney should assign one of the other settlements as my See.

COMMENCEMENT OF VOYAGE.

And now, as I have tired you of Auckland, let me carry you with me to other scenes. Suppose me, on one of the brightest of our moonlight nights, in which a small print can be read with ease, embarked on board the schooner *Undine*, of twenty-one tons burden, the successor of the *Flying Fish;* a vessel answering to the benevolent wish with which our beloved Primate, now gone to his rest, accompanied a donation of 50*l.*—that "she might be as πειθήνιος"* as her predecessor. In my cabin are several English students of St. John's College going home for the holidays, and a good store of books, and, above all, of writing materials; for the sea is not altogether ἀτρύγετος† to me; but, as you may see from the dates of most of my letters, here I gather in the vintage of my correspondence, and express a wine, which, with all its other defects, has not that of being "*maris expers.*"‡ The College boat has returned with some of the Deacons and students who had accompanied me to the ship; the anchor is weighed, and the sails are hoisted; and I set out with some depression of spirits, not yet removed by constant repetition of the same cause, for an absence of fifteen weeks and a voyage of 3,000 miles. We

* Obedient to the helm. † Unfruitful.
‡ Without the benefit of a voyage.

Digitized by Google

are not long in clearing the harbour, and running under its grand natural breakwater, the island Rangitoto, or "the heaven of blood;" and after many looks at the lights in the windows of the College,—which by its commanding position deserves a Pharos, as I hope it will hereafter deserve a library, like those of Alexandria,—we enter upon the first stage of our voyage, a northward course to the Bay of Islands. The date is Friday, 24th March,—a day of evil omen to seafaring men; but the *Undine*, in spite of her unearthly name, thinks it her duty, as the College vessel, to disregard superstition.

### ISLAND OF KAWAU.

About thirty miles from Auckland is a small island named Kawau, lying close to the mainland, where a company of Scotch merchants maintain a large establishment for working a copper mine. I did not visit this island in the voyage which I am now relating; but it is a place which Mr. Churton and I have often visited before, and never without pleasure and encouragement. The population, amounting to about 200 souls, is divided between the Church of England, the Presbyterians, and the Wesleyans; but it is the custom of all parties to attend our services, and the temporary building used as a chapel is always completely filled, both morning and evening. On my first visit, arriving unexpectedly on the Sunday morning, I was much struck with a school of nearly forty children, assembling in neat

Digitized by Google

dresses and in a most orderly manner, from the rough and scarcely habitable sheds in which the miners had sheltered themselves for the time. Neither the congregations nor the school appear to fall off, but a general interest in the good order and religion of the communion appears to be felt alike by the directors and the workmen. Most of the men are pledged teetotallers, and carry on their society with simple stedfastness of purpose, without that false and exaggerated tone which has made some temperance societies so distasteful to men of piety and good sense. I was happy to commend and recommend their practice, without assenting to the necessity of their pledge; for while I must feel how little I have done, or can do, towards reclaiming drunkards, I never can say a word against an orderly society like this, "lest haply I should be found even to fight against God." Some of the large stock of maps and school books which the Society for Promoting Christian Knowledge supplied me with in 1841, have been well bestowed from time to time upon this interesting school.

You will not expect me to give you any account of the copper mine, as I am not in the counsels of the Company, and can only say that the ore is well reported of, and that the general management of the works is likely to promote the success of the undertaking. As usual, water is the great enemy; and while two rival companies were working on the same spot, a water war was as likely to occur at Kawau, as it was among the London Insurance



Digitized by Google

Offices before the organization of the Fire Brigade. At present there is more unity of purpose, and consequently a greater prospect of success.

### KORORAREKA.

A favourable passage to the mouth of the Bay of Islands gave me hopes of spending the Lord's day at Kororareka, where the chapel, which the natives spared from the general conflagration, is still standing, and is regularly visited by Archdeacon H. Williams, when he is at home. But a contrary wind coming on reduced us to the less suitable and less pleasant employment of working up all day to the anchorage, which is sixteen miles distant from the heads. Kororareka is slowly recovering, and now numbers about forty houses. The flagstaff has not yet been replaced; and the top of the signal-hill, which I mounted with Captain Maxwell, of the *Dido*, is still in the same state in which it was in 1845; a line of burnt stumps alone remaining to mark the site of the stockades. The detachment of soldiers stationed at the Bay are posted at the Wahapee, about two miles further inland. Thomas Walker, our faithful ally, occupies a small house on the beach of Kororareka, built for him, I believe, by the Government, and there investigates with patience and good sense the native rumours of wars and disturbances, which, like the scattered fragments of clouds, fly about long after the storm is over. There does not appear to be any probability of a renewal

Digitized by Google

of war in this quarter; both parties seem to have felt that there was nothing to be gained by prolonging the contest. Heke alone is in that restless state, which seems natural to him, and may easily be mistaken for agitation; but with a man so wayward and yet so shrewd, it is not easy to form safe conjectures of his future conduct. One blessing, for which we ought to be devoutly thankful, is that Captain Fitzroy did not by rash measures force the northern tribes into a coalition against us, and that Heke did not succeed in arousing a national feeling of enmity against us in other parts of the country. Each contest has absorbed for the time nearly the whole moveable force of the Colony, and this with the assistance of native allies; and at the best we fought with equal loss of life, and with balanced success. It seems as if Providence had adapted our successive Governors to the course of events for the time being. Captain Grey has made a good use of the allies whom Captain Fitzroy conciliated, and has conducted an inevitable war with spirit, and at the same time with moderation. The result is, that a far better and healthier feeling exists between the two races than at any time within my knowledge of the Colony. At first, there was an injudicious mixture of philanthropy and curiosity, which petted and pauperized the native people. The chiefs were invited to dinner, to see how the native instinct of a gentleman could enable them to conduct themselves with propriety in a new situation; they were gratified with doles of flour and sugar, and presents

Digitized by Google

of clothing, till they were in danger of becoming nuisances to the community by learning to be importunate beggars. When this curiosity was satisfied, and a philanthropy which had not counted the cost was disheartened, by finding that to civilize a savage is a work of time and patience; and when the events at the Wairau, and the Land Question in general, had made a breach between the two races; then doors began to be shut in the faces of the natives, and language peculiarly offensive to them was in common use among the lower classes: and it became a frequent remark among them, which I have heard again and again, that, with the exception of the Government officers, and the Missionaries, and a few others, they were treated like slaves and pigs by the English settlers. The consequence of this growing feeling of contempt was a desire, widely spread through the English towns, to chastise the natives, who were then supposed to be incapable of resistance. It was then that "turbulent priests," if there had been any in New Zealand, might have agitated the whole country by merely encouraging their countrymen to follow the impulse of their own inclination.

### PEACE PROMOTED BY THE CLERGY.

But, on the contrary, it will be found that the chief fault imputed to us in those days was an undue desire for peace. "Here comes that Bishop to prevent us from fighting the natives," is a saying which

Digitized by Google

I well remember, though it will scarcely be believed at the present time, when most men are agreed in the expediency of leaving the charge of their lives and property to military proxies. That I have counselled peace, is no more than saying that I am a minister of the Gospel; and this I freely confess to have done, at a time when a general gathering of the tribes could have destroyed the Colony, and when it needed no more than that we should be silent, to agitate the native people from one end of New Zealand to the other. Often has the question been asked of us, "What is the Queen going to do? does she wish to take away our lands?" and we have steadily — and in places unvisited by Governors or officers of Government—avouched the good faith of England, and recited the authoritative declarations of successive Secretaries of State, affirming again and again the validity of the Treaty of Waitangi. If we had held our peace, without a word spoken we should have confirmed all the worst suspicions of the native people. We spoke the truth, and the result has been peace; for those who have rebelled are not one in thirty of the whole male population; and upon this ground we fearlessly assert, that only those who gainsay that truth and tamper with the faith of treaties, will be the future agitators of New Zealand.

At the Mission Station at Paihia, I took on board Mrs. H. Butt and her children, on their return from a visit to her father, the Rev. Richard Davis, the resident Missionary at Kaikohe, a village near the

Digitized by Google

Waimate, and the residence of Heke. I shall not detail to you the incidents of our voyage, which was one continued series of calm and sunshine, diversified only by one gale of short duration, at the end of which the well-known Sugar Loaf Islands peeped out of the heavy mist which had settled upon the land at the foot of the great mountain of Taranaki, and invited us to drop our anchor in front of the settlement of New Plymouth.

### TARANAKI.—REV. W. BOLLAND.

Our voyage round the North Cape, including one day at the Bay of Islands, had occupied sixteen days, when we anchored at Taranaki, early in the morning of Sunday the 9th of April.

If I may confess a partiality, such as a father may feel for one particular child, without injustice to the rest, this is my favourite settlement in New Zealand. On the present occasion it was invested with a deeper and more solemn interest by the recent death of my dear friend and child in the ministry, the Rev. W. Bolland. I had spent a few hours at New Plymouth in August 1847, and had heard in that short time such words of unfeigned sorrow and respect from his parishioners as I could scarcely have hoped to hear from a congregation so recently formed under so young a minister. On that occasion the church was filled on a week-day evening with his bereaved people, who seemed to drink in with open hearts every word that I spoke of their

Digitized by Google

departed pastor; and when I gave them hopes that a new Clergyman would speedily arrive, their joy seemed to be damped by the thought, "that they could not look to see again the like of him whom they had lost." I think I can never forget the peculiar solemnity of that evening service, when I was obliged, by fear of an approaching storm, to go at once from the church, and embark at midnight, leaving the mourning widow and the desolate congregation to lament a loss which seemed as if it could never be repaired.

The lapse of seven months to the time of my second visit in April 1848, had lightened the burden of public and private sorrow. The Rev. H. Govett, Mr. Bolland's associate in their first work as settlers on the Tamaki, seemed to be marked out as the fittest successor to his departed friend; and thus it has pleased God already, in the short space of six years, to carry down the spiritual line of succession in the New Zealand Church to the third degree.

My dear Chaplain, the Rev. T. Whytehead, looked forward with comfort to the arrival of his affianced brother-in-law Mr. Bolland, as trusting that he would be moved by his letters to fill the gap in the ministry which his own death would cause; and Mr. Bolland was not taken away till he had seen the effect of his own advice and example in inducing his companion, Mr. Govett, to relinquish every other care for that work of Christ, in which he now follows the footsteps of his friend.

My arrival on the Sunday morning was oppor-

Digitized by Google

tune, as Mr. Govett was absent at the native villages on the coast, which Mr. Bolland was accustomed to visit once in two months. Mr. Govett keeps up the practice, having himself learned the duties of a Missionary Clergyman in his temporary occupation of Mr. Hadfield's late station at Waikanae. The duties of the parish, therefore, devolved upon me; and a great pleasure it was to spend the whole of the Lord's Day among this friendly and earnest people. The beautiful stone chapel was well filled in the morning at very short notice, and crowded at the evening service. It is indeed a refreshing sight in a new country to see such a building, with walls which seem fitted to withstand an earthquake, and a beautiful open roof of the red pine (Reinu) of the country, which when oiled and polished has a rich colour well adapted to the interior of a church. Every thing was in character and in order; the books, the seats, the communion cloth, the lamps, all directed by Mr. Bolland's judgment and taste, and not procured without much effort and self-denial. The same may be said of the parishioners, who subscribed most liberally, and incurred heavy responsibility to carry out the full plan of their architect, Mr. Thatcher, and to complete a work which might express their own zeal for religion, and form an imperishable monument for ages to come.

### CHAPEL OF HENUI.

Besides the congregations in the parish church, I had the pleasure of assembling a small body of

Digitized by Google

our people at the rustic chapel of the Henui, two miles from the church. The building is formed only of rough logs of timber, but its appearance indicates the uses to which it is applied; and, without assenting to the common approbation of cheap churches, it is a satisfaction to know that a village population to the number of seventy or eighty have been provided with a temporary chapel of pleasing appearance at an expense of 50*l*. The parish church will continue to uphold the other principle, of giving to God, even in the "goodly stones and timbers of His house, that honour which is due unto his name." In that "the stone shall cry out of the wall, and the beam out of the timber shall answer it," to tell to future generations, that the first Clergyman and the first settlers of Taranaki offered this worthy thank-offering to Him who had guided them in safety from their native country to this distant land, where the many still live to worship Him, but one has gone to his rest. Close to the eastern end of the church is the resting-place of the mortal remains of that one, in a small enclosure, where the green turf, carefully weeded by the care of the churchwardens, covers the graves of the father and of an infant child, who lived only to be baptized. There may be seen, before the services of the day begin, the kind-hearted peasant of this simple village reviving the memory of his friend and pastor by gazing upon his burial place; and there, too I felt, as it has been my lot to feel in every settlement of my Diocese, how much this

Digitized by Google

new land has acquired the character of a mother country, in which I can be content to live and die, by the number of dear friends and holy servants of Christ who sleep within its bosom.

The few days which I spent at Taranaki were occupied in visiting many of my old friends, and in examining the candidates for Confirmation, in whose preparation Mrs. Bolland had interested herself, to her own comfort and their great benefit. On the appointed day a body of fifteen young women and five young men were admitted to Confirmation, and many of the number, I have since learned, have been added to the list of the communicants. For these small beginnings, as they will seem to you in England, I have reason to be thankful, remembering that this is the first Colony in which any function of my office has been performed from its first foundation. But beyond this, the personal examination of the candidates, their appearance in church, the young women neatly dressed in white, and the fact of their desiring to come to the Holy Communion, all combine with that duty of charity which believeth all things and hopeth all things, to make me trust that a work of grace will be begun in these early days, which will spring up in multiplied blessings to these children's children.

If I could send you a true picture of the parsonage of Taranaki, it would make you leave the noise of Pall Mall, and apply for institution as pastor to the English settlers. Mr. Govett would find ample employment among the natives, as the greater part

Digitized by Google

of the Nyatiawa tribe, to whom he formerly ministered at Waikanae, are now returning to their old homes, a few miles from New Plymouth. Picture to yourself an irregular stone building, roofed with genuine thatch, with shady verandahs overrun with creepers, and a grassy bank in front sloping down to the sparkling stream of the Henui, fed most plentifully when it most needs supply, by the snows of Taranaki, which towers in solitary grandeur behind the forest in the middle space between the sea and the mountain. You would not wonder that I love New Zealand if you knew as much of it as I do. It is amusing to hear the new comers, sitting in their flimsy houses at Auckland, and looking out upon the slimy paths which straggle like tracks of snails about the hills of stunted fern, complain that they are disappointed in the climate and scenery of New Zealand. No one knows what the climate is till he has basked in the almost perpetual sunshine of Tasman's Gulf, with a frame braced and invigorated to the full enjoyment of heat by the wholesome frost or cool snowy breeze of the night before. And no one can speak of the soil or scenery of New Zealand, till he has seen both the natural beauties and the ripening harvests of Taranaki. When he has sat upon the deck of a vessel sailing to Taranaki, and watched the play of light and shade upon the noble mountain and the woods at its base, and far behind in the centre of the islands, the thin white wreath of steamy smoke which marks the volcano of Tongariro, and to the south the

Digitized by Google

sister mountain of Ruapaho covered with perpetual snow, then he may be qualified to speak of the scenery of this country, especially if he has added to his sketch-book the great chain of the southern Alps, which I have lately seen in all their wintry grandeur, stretching in an almost unbroken line from north to south for more than three hundred miles. And no one can speak of the healthfulness of New Zealand till he has been ventilated by the restless breezes of Port Nicholson, where malaria is no more to be feared than on the top of Chimborazo, and where active habits of industry and enterprise are evidently favoured by the elastic tone and perpetual motion of the atmosphere. If I am not mistaken, no fog can ever linger long over Wellington, to deaden the intellectual faculties of its inhabitants. They will not always reason right, or be unanimous in opinion; but there will always be activity of thought and promptness of action in this battle-field of the north-west and south-east winds. And I may add, that no one can speak of the internal capabilities of New Zealand, till he has seen the useful rivers which converge upon Auckland; and its land-locked sea branching out into innumerable bays and creeks, from which the multitude of small vessels in its harbour have drawn their various cargoes of native produce. From my late residence at the Waimate, 140 miles from Auckland by sea, a day's walk brought me to the Wairoa, and I never changed my seat in my canoe till I landed within fifteen miles of the tideway of the Waitemata. From

Digitized by Google

the summit level of the central country round Taupo lake, 150 miles in a direct line from Auckland, the clear and rapid Waikato, interrupted at first by occasional falls and rapids, but afterwards spreading into an open river, brings me within one day's walk of the college; or if there were heavy burdens to be conveyed, the path of Honghi's war canoes is open from the Waikato up its tributary the Awaroa, and thence by a short portage to the estuary of Manukau, another short portage of less than a mile into the Tamaki, and then a direct course into the harbour of Waitemata. I might add the rivers of Waiho (Thames) and Piako, at present famous chiefly for the abundance of their eels, but capable of connecting a wide range of fertile country with the metropolis, by a sea navigation of fifty miles in the frith of the Thames, but so safe and easy that I made my first passage to the Waiho in an open boat.

But I have been led from one settlement to another, by my love of all, and by my desire to convince all persons interested in New Zealand, that it is a fine country, and though all its beauties or its advantages may not be found on any one spot, yet that each settlement has peculiar advantages of its own; and my advice would be to every one to come out unfettered, and choose for himself. It will be hard if, in a country as large as Great Britain, with settlements now extending almost between the two extremes from north to south, a settler should be unable to suit himself in respect of climate, position,

Digitized by Google

occupation, and of the higher grounds of preference; religion and education. This dispersion of the settlements seems to encourage a freedom of choice; but when the choice is made (*experto crede*), the same cause will very much deter a settler from the expense and trouble of removal. The country itself will both enable him to choose well, and also teach him to abide by the choice that he has made.

### NELSON.

I return to the subject of Taranaki, from which I digressed, only to add, that I took leave of my friends there on Wednesday, April 12th, and set sail for the settlement of Nelson, in Tasman's Gulf. The recent shipwreck of one of our regular traders, the *Louisa Campbell*, on the sand-banks of Cape Farewell, made me feel more than usually anxious, with Mrs. Butt and her children on board, when we found ourselves under similar circumstances, approaching the Gulf at nightfall, without obtaining any sight of the land. But the same guidance which has hitherto prospered me in all my voyages, led us in a direct line to the safe side of the Gulf; and at midnight the mist partially cleared away, and the bold and well-known form of Stephen's Island appeared directly ahead of the vessel. The next day we enjoyed the usual basking in calm sunshine, which is inseparable from all my recollections of this tranquil bay; and on the Saturday morning, not three days after leaving Taranaki, I restored Mrs. Butt to her husband, who had been long expecting

Digitized by Google

her return, after a separation of eight months. Such are the conveniences of family intercourse in New Zealand.

### MR. THOMPSON AND CAPTAIN WAKEFIELD.

Finding that the services at Nelson were well provided for, by the presence of Mr. Butt and Mr. Tudor, I did not anchor at Nelson, but sailed across the bay, twenty miles, to the "suburban" village of Motueka, a place which I have never visited without pleasure, from the first time that I went, in company with Mr. Thompson, the magistrate, who lost his life at the Wairau, to inspect the native reserves, which he had selected, most judiciously, in that district; and to baptize a native chief who was supposed to be on the point of death. With him, and with Captain Arthur Wakefield, there was no subject on which I held more frequent or more interesting conversation, than on the plans which we conjointly formed for the benefit of the natives: and I well remember, when, in my character as trustee of the native reserves, I requested Mr. Thompson to act as local manager of the Nelson Estate, he said emphatically, and with a feeling that could not be mistaken, "Whatever office which I now hold, I may be obliged, by the increase of business, to resign, nothing will ever induce me to give up the care of the native reserves." It is due to the memory of those excellent men, whom I found at Nelson in 1842, and have *missed* ever since, to state my belief that, so far from having any ill

Digitized by Google

feeling against the native people, the desire to promote their welfare by every good and useful institution was always in their thoughts. It is a melancholy pleasure to me now to tell the natives who resort to Nelson for trade, that it was Captain Wakefield who built the little brick hostelries on the Harbour Road, for their use during their temporary visits to the town. The three weeks of my first visit to Nelson were among my brightest days in New Zealand; and I then expressed, in the letters which you have printed, many feelings and hopes which it has been the will of God to disappoint. At that time they were not the merely visionary fancies of a fresh enthusiasm, but reasonable and sober expectations, founded upon the actual state and prospects of the place. Events which could not be foreseen have prevented me from writing Archbishop Laud's emphatic "Done," after many of the plans which were then proposed.

### MOTUCKA.

The Sunday before Easter was spent at the quiet little village of Motucka, the *Undine* in the meanwhile lying at anchor in a sandy bay near the mouth of the Moutere River. Great improvements had taken place since my former visits. A neat little wooden chapel was opened ready for Divine service on my arrival; and the village school of between twenty and thirty children were already employed upon their Sunday lessons. Some excellent and steady members of our Church came forward to greet me, and

Digitized by Google

conducted me to the chapel, where a good congregation had assembled. This was a great improvement upon a proposal made to me some years ago, that I should subscribe to build a fort in the village, on condition of its being available for use as a church. I answered that I would entertain the converse of the proposition, and unite with the inhabitants in building a substantial chapel, with the understanding that it should be used as a place of refuge if any such unhappy necessity should arise: but that a fort would provoke the very evil which it was intended to provide against; while a church, on the contrary, would both tend to prevent the evil, and also protect the settlers if it should ever arise. Three years of uninterrupted peace, and a growing confidence in the feelings of the natives of the place, have set aside all idea of fortification; and there is not, and I hope there never will be, a single soldier needed in any one of the scattered hamlets of the Nelson settlement.

After the English service, a very large native congregation filled the chapel; among others, the old chief, whom I had baptized by the name of Abraham on my first visit, and who had entirely recovered from the illness which we supposed to be mortal, and now came to greet me with signs of cordial recognition. The natives here are making great efforts to become more civilized; but at present their improvement amounts only to what Gibbon would call "a thin varnish of English manners," laid over their own rough and native character. The possession of an ample reserve of excellent



Digitized by Google

land, selected by the late Mr. Thompson, places them in a position of comfort and independence; and they have every reason to be perfectly satisfied, and I believe are so.

### RIWAKA.

In the afternoon I crossed the Motucka River, and visited another of my favourite little villages, where I had held Divine service in 1842, when a few surveyors' huts were the only dwellings in the valley. The name of this sequestered nook is Riwaka, a beautiful little plain at the foot of rugged mountains, with a mountain torrent winding through it, with very little respect to surveyors' lines, or the rights of property. Unhappily a spirit of discord had entered into this happy valley, for so it seemed at my last visit; and the patriarch of the place, a blunt, straight-forward, and most hospitable settler, had much to say of wrongs inflicted by absentee proprietors, and of the neglect of the Church in not building a chapel, to which he had subscribed a quantity of timber, sawn by himself. An inefficient schoolmaster also had given offence to the people, and some were disposed to visit the blame upon the Clergy. These slight misunderstandings had interrupted the periodical recurrence of pastoral visits and of Divine service; and therefore I failed in obtaining a congregation; and was obliged to be content with hearing all the grievances, and promising such remedies as might be in my power. I had just time to return to the evening service in the chapel

Digitized by Google

at Motucka, where a good and attentive congregation was again assembled.

The following day was spent in visiting the English settlers and the native village, and in interesting conversation with one of the principal settlers, whose son had been brought to the brink of the grave by a severe illness at St. John's College; and who expressed his wish to set apart a large portion of his land for the site of a collegiate school for the settlement of Nelson, and as a thank-offering to God for the recovery of his son. Such instances as these of good feeling, combined with sound judgment and an enlightened forethought for the future, are most encouraging in a new country, where the interest of the present generation and the gain of to-day are too often the only subjects of consideration. The idea soon took a practical turn: and it seemed as if the very doubtful health of the Rev. T. L. Tudor pointed out this quiet village as a place in which he might use to advantage such measure of strength as may be still allowed to him, with the help of medical advice close at hand, and under a climate extremely favourable to his constitution and his complaint. He will therefore remain, at least for the present, at Motucka, in charge of the English and native population, and, if possible, in the management of a small boarding-school in connexion with St. John's College.

After leaving this pleasant little place, which I never visit without receiving proofs of interest in religion, the *Undine* sailed for Nelson, and carried

Digitized by Google

me into the harbour on the following day, where she lay as in a dock, encompassed with the banks of boulder stones, through which the water has hollowed out a narrow and winding passage, most formidable in its appearance to a stranger who enters it for the first time. This is the only port in New Zealand where the *Undine* employs the services of a pilot; the outline of almost every hill, and the position of every rock, being by this time written on the minds of her master and myself. If there be any truth in phrenology, I believe that the map of New Zealand will be stamped on some part of the organic substance of my brain. It is this intimate knowledge of localities, derived from frequent visits, which gives such a peculiar charm to the whole country, and makes it seem like one's own—and so it is; for, like the gipsies, I pitch my tent where'er I please, or anchor my floating palace in any sheltered cove; and wherever I go, by sea or land, I am received as a friend, and find some objects of moral and religious interest to leave upon the mind a pleasing recollection of the place.

### SCHOOLS AT NELSON.

My visit to Nelson extended from April 18th to April 28th, and included part of Passion Week and the Festival of Easter. The days were usually spent in visiting the members of the Church, and the evenings in the Church services, at which the candidates for confirmation attended for preliminary instruction. The church of the town is not yet

Digitized by Google

begun, as the site is still occupied by an ugly, and happily a useless fortification, enclosing the wooden buildings used for Divine service. We still pass over a drawbridge into this incongruous place of worship, where we are surrounded with cannon, with a powder magazine close to the main entrance. The site itself, as I formerly reported, is singularly beautiful; and when it shall have been permanently vested in our hands, and the present incumbrances removed, it need not be long before a more suitable building is erected on the spot. The school-house, or rather one wing of the school buildings at present finished, is a handsome object on the side of the church hill, and is attended by more than a hundred children, upon whom Mr. Butt has bestowed the most zealous attention. Education is more advanced at Nelson than in any other settlement in New Zealand. Besides the Church schools which are now established at Nelson town, Waimea South and Motucka, there is a large school system, chiefly conducted by Mr. Campbell, having its central institution at Nelson, with branches in the country villages. Mr. Campbell is a member of the Church of England; and though in his school organization he is not strictly "with us," I was happy to find, by personal examination of the Nelson school, that he "is not against us." His body of scholars, comprising all religious denominations, is more numerous than our own; but many of his scholars are children of Church of England parents, who find our rules inconvenient, or prefer his system of

Digitized by Google

instruction. As far as I have been able to judge, this is the most desirable state which the present circumstances of the country will admit of. Believing the full system of the Church of England to be the best of all existing courses of religious instruction, if it were carried out fully, strictly, and spiritually, I desire to have Church schools on strict principles, however small the number of the scholars may be at first. When the superior advantages of our teaching shall have been seen, as no doubt they will be if we do our duty, the difficulty will not be to obtain scholars, but to provide sufficient means of instructing them. In the mean time it seems to be an advantage, that there should be general schools not neglectful of religious teaching, or unfriendly to the Church, which may exempt us from the necessity of breaking our own rules, rather than suffer children who will not conform to them to remain altogether untaught.

The hamlets of Nelson are numerous, and increasing in population by the rapid multiplication of children. On Sunday, the 23d, (Easter Sunday,) after administering the Holy Communion at Nelson, I rode ten miles to the afternoon service at the little wooden church on Waimea plain, where the congregation was less numerous than on former occasions, for reasons which I did not discover. One cause seems to be the position of the church, which is too distant from the parts of the village in which most of the inhabitants are now settled. But as a wooden church takes but little root in the ground,

Digitized by Google

it will be easy to remove the building at a small cost to a more favourable site.

After the afternoon service I rode four or five miles further to a new District chapel at the entrance of the Wakefield valley. It was the evening of Easter-day, and at the hour at which the two disciples reached Emmaus, when the day was far spent; the lights from the chapel windows guided me through the twilight to the rising knoll on which the building stands, and at the foot of which the congregation had assembled to await my arrival. I spoke to them of the burning hearts with which the words of Christ were heard on the evening of the first Easter-day, and expressed the hope, that in the new chapel which they had built to the glory of God, many would come together to discern their Saviour in the breaking of bread. These village congregations are a hopeful feature in our Colonial Church. Much of the good old English feeling seems to be revived; the Clergyman is hospitably entertained at the house of the principal settler; his visits are valued; his advice is followed; the children are brought to him for instruction; in short, it seems as if the train of right feeling and principle, which is often suspended in the town by party rivalry and prejudice, returns to its own course in the simple population of the villages.

On the following day I examined the village school, and visited several of the neighbours; from one of whom I received a most important suggestion on a subject which had often occupied my thoughts,

Digitized by Google

viz. the impossibility of carrying on any work of education in this country, without village boarding-schools, where the children can live under the eye of the master and mistress. The dispersion of the houses, the badness of the roads, the occasional floods in the rivers, and the tender age of most of the children, make it almost impossible to provide for the wants of the people by day schools alone. We shall probably make a first attempt at a village boarding-school in the hamlet of Wakefield.

The afternoon was occupied in a delightful ride to Nelson, enlivened with visits to the cottages on the wayside, and conversation with those whom I met on the road. One and all, without any exception, spoke in terms of perfect contentment; which I can well believe, as the numbers of young cattle feeding at large, and of milch cows in fine condition, prove that honest industry has earned its reward, and that the labouring man is here rapidly advancing into a state of plenty and independence. The suspension of the Company's payments, which were pauperizing the people, has called out their own powers of exertion; and the blessing of God upon the soil, the sunshine, and the showers of New Zealand, has returned them an ample increase.

On Tuesday, April 24, I held a Confirmation, at which thirty-four English candidates and eighteen natives were admitted.

On Saturday, April 29, I left Nelson, after a

Digitized by Google

most enjoyable visit, which reminded me of the first happy days which I spent there in 1842.

I must now close my letter for the present, reserving the rest of my voyage, to Wellington, the Chatham Island, and Otakou.

I remain,

Your affectionate Friend,

G. A. NEW ZEALAND.

---

Digitized by Google

College Schooner, "Undine," off Coromandel Harbour,
August 30, 1838.

My Dear Mr. Hawkins,

I resume the journal of my last voyage from the time at which I closed my former letter, viz. from the 29th of April; on which day I sailed out of the port of Nelson on one of those bright and joyous days which make the climate of Nelson the best in New Zealand, as the climate of New Zealand is the best in the world.

## NELSON.

In this settlement there is much prospect of spiritual good and of worldly contentment. The cause which seemed to threaten the ruin of the place has been the greatest blessing that could have befallen it. The suspension of the Company's payments has scattered the labouring classes over the most fertile spots of the district, where their industry has found its reward from a soil which rarely defrauds the labourer of his hire. After much personal inquiry in all the villages, I did not discover a single industrious man who was not in a position of comfort and abundance. Of the prospects of education and religion I have already spoken in my former letter; and here I may close my favourable report of the settlement of Nelson.

Digitized by Google

### CROIXILLE'S HARBOUR.

After a day of calm we arrived on the first of May at Croixille's Harbour, a noble inlet in which a hundred large ships might ride in safety. It would have been an admirable place for a settlement, if there could have been found a site for a town, and access to country lands. But the adjoining country is so entirely mountainous, that only one English settler is to be found in the whole harbour. From the northern arm, an easy path, over which the natives drag their canoes, leads into the Pelorus River, another magnificent harbour, but like its neighbour surrounded by hills "more accessible to cormorants than to horses."

### NATIVE COMPANIONS.

Within the harbour are some small native villages, to one of which, named Onetea, I immediately rowed, to endeavour to redeem the mother and brother of my faithful friend Henry Mauhara, who now for five years has lightened my labours by sea and land by his devoted fidelity and unwearied activity. When I hear of the covetousness and ingratitude and selfishness of the native people, I have only to look in the faces of Henry and Lot, the most helpful, the least self-seeking, and the best tempered of all companions, and forget all the accusations brought against their race by Englishmen, who see their own failings reflected in the native

Digitized by Google

mirror without recognising them as their own. The charges of ingratitude against the native people are generally made by those who have given them least reason to be grateful. For myself I must say, that I have met with so much disinterested kindness from the New Zealanders, that I should be as ungrateful as they are supposed to be, if I did not acknowledge my obligation.

### SLAVERY.

We landed at Onetea, and the native ceremony of "tangi" (wailing) began in the usual form. The poor old mother, bowed down, as most of the native women are, by carrying heavy burdens, stood before her son, who was seated at the door of the house. No words were spoken, but tears such as no civilized man can shed rolled down the cheeks of both. They had not met for many years; and now the son was returning with stores of tempting presents earned in my employment, to redeem her from slavery. When the ceremony was over, I opened the pleadings with a speech, in which I set forth the faithful services of Henry, and my wish to show my sense of his kindness towards me by releasing his parent. I gave the master, who is a baptized man, the choice proposed by St. Paul to Philemon, of giving them up freely in a spirit of Christian love, or of receiving payment as the price of their redemption. The old chief then answered me in terms which strongly illustrated the mild character

Digitized by Google

of slavery in New Zealand. He said that he was an old man, that he needed help because he could no longer work for himself; that it would not be long before he was in his grave, and then it should be as I wished. The old woman followed in the same strain, enumerating her domestic duties, and explaining that the old man would have no one to fetch him water, or to light his fire, or to boil his pot, if she were to leave him; in short, "that she loved her master," and that she would "not go out free."

From Onetea I rowed to another native village, Kaiaua, where a pleasing proof of the confidence of the natives was given to me. The native teacher brought me two little boys, his near relations, with an earnest request that I would take them with me to school, though a voyage of more than 2,000 miles was in prospect. The scene at parting was very characteristic; the female relations of the boys coming off with them to dress them up in the best clothes which they could procure, with all the care of an English mother fitting out her son for his first journey to school. The natives of this district have sustained a great loss by the removal of Mr. Reay, who carried on among them for several years the good work which Mr. Hadfield had begun.

The following morning, May 4, we sailed across Blind Bay to its north-western corner, called Massacre Bay, where there are several scattered native villages, and works of limestone and coal. The unsettled state of the weather prevented me

Digitized by Google

from spending more than one day at this place; as there is no secure harbour, but an anchorage partially protected by some small islands. The day being fine, I coasted along in the schooner's boat, visiting the small villages in turn, and gave a word of instruction at each. Among other natives, I found one, by name Paramata, who had formerly been the cause of great alarm to the settlement upon a quarrel arising out of a disputed boundary of land. He is now, to all appearance, on perfectly friendly terms with the English settlers; having learned the benefit of intercourse with us. This happy change has been brought about without the intervention of force; but simply by judicious measures, and by the growth of a feeling of mutual interest between the two races.

### DISPERSION OF THE PEOPLE.

It is melancholy to pass from one native village to another in this rapid course of mere observation, which is all that I can attempt, and to find how many hundred competent teachers are needed to supply the means of instruction to the fragments of villages into which the population is now dispersed. Even war had its advantage in this respect, for then the whole population was to be found night after night within the walls of the stockade of the tribe; and the Missionary could bring his whole influence to bear upon the concentrated body. But now the work of a Missionary in New Zealand is like hunting a partridge in the mountains. Under

Digitized by Google

these circumstances we ought to be most thankful that the whole population, almost to a man, has at least some regard to the laws of God; and that any traveller may enter at any hour of the night into the most lonely hut in every part of New Zealand, without the slightest reason for distrust. In general, the warmest place, the cleanest mat, and the best food will be freely supplied to him, without so much as a thought of payment being due. This seems to be one cause of the charge of ingratitude against the natives, that they are less accustomed to formal expressions of thanks than ourselves, because so many more civilities and supplies are given and received as a matter of course. Among their more smooth-tongued brethren in the Samoan (Navigator) group, every gift or civility is acknowledged with an expression of thanks. How easy would be the transition, but how frightful the change, from this state of free and generous hospitality, to that of the wild man whose hand is against his fellow; when injustice supported by power should have driven them to seek by subtlety the vengeance which they cannot hope to obtain by open force! It is a strong expression, but I use it advisedly, that "the Land Theory," if it had been acted upon, would have made the New Zealanders a nation of murderers.

### COAL.

The lime and coal works in Massacre Bay are not in a state of great activity; the difficulties of

Digitized by Google

shipment acting against the undertaking. The coal lies in beds on a level with the sea, and is procured at present with great ease, but the quality is said to be inferior to that which is dug from a greater depth. The limestone is found in a narrow ridge, intersecting a small plain ending in the sea-beach, and is procured even more easily than the coal. When a regular steam communication is established between the settlements in New Zealand, a central coal depôt at Port Hardy or Croixille's Harbour will enable the steamers to make the circuit of the settlements, going out from and returning to Manukau Harbour in little more than a week. The distance from Manukau to Wellington is about the same as from London to Edinburgh; and half a day's distance out of the course would connect Nelson also with the other settlements, besides enabling the vessels to take in their supplies of coal. You must not think these matters out of my province, for, as long as I am the only Bishop in a country as large as Great Britain, I must think much about the facilities of communication. The good little *Undine* does all that she can or ought to do, but she must wait for the favour of wind and weather, and not presume to contend with them when they are adverse.

After conversation with the natives of the place, and the usual distribution of books, I did not linger long at the anchorage, for the signs of the wind to which it is most exposed, were seen in the red and lowering clouds in the opposite quarter of the heavens; and though we sailed away with scarcely

Digitized by Google

a breath of wind, a fiery gale overtook us before we reached Stephen's Island, and raised a sea which made us thankful to shelter ourselves under the lee of D'Urville's Island, in the pretty little roadstead of Rangitoto, formed by the cluster of the Admiralty Islands. Here is another native village, with a chapel of conspicuous size, and formerly a favourite gathering place for the natives of the whole district. But the fruits of the dispersion, already spoken of, were visible here; the path to the chapel was overgrown with grass; and Jacob, the native teacher, told me with much feeling, that so many had left, or died, or lapsed, since Mr. Reay's departure, that after ringing his bell morning and evening for a long time without any effect, he at last gave it up in despair. The silence was again broken on my arrival, and the bell soon collected a considerable congregation, to whom I expressed my sorrow at the altered and fallen state of their village. As usual, they made my heart ache by craving the ministerial assistance which I felt it impossible to promise them. The native name of this village is Oterawa.

The next day, May 6, was one of pure enjoyment; a sparkling breeze, a smooth sea, and a cloudless sky, with that indescribable sensation of a really fine day in this country which I have never felt elsewhere. We left our anchorage at daylight, and coasted round Admiralty Bay, passing the mouths of the French Pass, the Pelorus River, Titirangi, and Port Gore; all bold and wild in their outline,



Digitized by Google

and beautiful in their mountain scenery, but totally unprofitable for settlement. We passed Cape Jackson with its long reef, and the tide ripple through which Cook steered boldly in his second voyage, though it has all the appearance of a reef with breakers upon it; and then we opened at once upon the next point to which we were bound, Cook's favourite rendezvous in Queen Charlotte's Sound. Here I had a double object of interest, beside the historical recollections of the first discovery; for the Sound contains many native villages, which my dear friend Mr. Hadfield used to visit in the days of his health; and further, it has now become probable that a section of the Nelson settlers will occupy a place named Waitoki, in the south-eastern arm of the Sound, where it approaches within a few miles of the plain of the Wairau.

### SHIP COVE.

About noon we dropped our anchor off the little native village of Anahou, in the cove to the northward of Ship Cove; and I went on shore to see the natives of the village, but found that they were absent at their cultivations. Old Tamati Ngarewa, the principal chief of the Sound, came off, and volunteered his services as pilot. We then rowed round Ship Cove, a beautiful inlet well deserving the preference which Cook gave it. It is said that there are traces of the forge erected by his crew, and letters cut upon the trees; but after a

Digitized by Google

slight search without success, I took the legend upon trust, having found this the best course in such very doubtful evidence as an old foundation of rubble stone, or scars seventy years old in the bark of an aged karaka tree. Here the preliminary expedition of the New Zealand Company rested on its way to Port Nicholson, and feasted upon cormorants in ignorance, or in defiance of Horace's opinion, that a taste for such food is a mark of a degenerate age. Seafaring men can account for it on easier grounds than those of the Epicurean poet, by the well known avidity for fresh food of any kind in those who have come from a long voyage.

The woodland beauties of Ship Cove are scarcely surpassed in any part of New Zealand. High hills clothed with varied foliage slope down to a small plain ending in a beach, through the middle of which a beautiful stream of water flows into the sea. At a cable's length from the shore a vessel rides at anchor in ten fathoms water. The whole of Queen Charlotte's Sound has the unusual fault of being too deep, as we found this evening when we were overtaken midway by a furious blast from the south-east; and, after trying many places in vain, were obliged to run back the distance which we had gained, and anchor for the night in Ship Cove, where our previous examination had assured us of shelter.

On Sunday, May 7, many of the natives assembled for Divine service in my little cabin, which, though not fitted up like the *Hawk* for this purpose, will

Digitized by Google

hold a congregation of sixteen. Most of the party were baptized men, who had seen me at Mr. Hadfield's station at Waikanae. When this and the English service with my crew were completed, I set out in the schooner's boat to visit the other villages in the Sound as far as Te Wera-a-Waitoki, leaving the vessel to follow on the next day. Our little boat sailed briskly along with a fair wind and tide, and by lying close into the shore gave me an opportunity of ascertaining the position of the native villages, which were fewer than I expected, and very scantily peopled. We passed in succession a series of Cook's well known names, Shag Cove, West Bay, and Grass Cove, and came at sunset to a beautiful bay, nearly opposite to the southern passage called Tory Channel, where the principal native teacher of the Sound had fixed his abode in a most inconvenient position, with none of his people. His taste, however, was more commendable than his pastoral care, for a more beautiful spot, for a man accustomed to cultivate hilly ground, could scarcely be found. In this bay shoals of black fish and porpoises were enjoying their evening gambols, their dark bodies contrasting strangely with the red light reflected from the sunset on the calm water, from which they sprang into the air and fell back again, tracing all imaginable curves with their awkward bodies in their descent. It never happened to me to see so many fish out of water before. These monsters of the deep were not very pleasant neighbours, for their great amusement seemed to be to

Digitized by Google

jump as near the boat as they could without touching it, and then make their bow and dive under its bottom. More than once I thought that they would overturn the boat; and having no musical genius, I could not hope that they would honour me as their forefathers did Arion, by conveying me to shore. Joseph, the native teacher, whom I found at home in his solitary cottage, gladly consented to accompany me to the main body of his people at Te Wera-a-Waitoki; and as it was then dusk, I was glad of his pilotage through this unknown labyrinth of bays and coves. We went on under a bright moon which soon rose upon us, and reached the arm of the Sound at the end of which the village is placed. Gradually the land closed in upon us, till we were gliding along a canal of water so land-locked and still, that the great difficulty would be for vessels to go in or out without the assistance of steam. No such difficulty affecting our little boat, we shot along with a silvery wake of phosphoric light, vying in brightness with the moonlight beyond the shadow of the hill under which we were rowing; and about 8 P.M. we arrived at the little village at the extreme south-east corner of the Sound. The usual native welcome of shaking of hands, shouts, and a multitude of questions, were scarcely at an end, when steaming pumpkins, the food most easily procured, (this being Sunday evening,) shewed that these villagers knew how to strike the mean between two duties, and to practise hospitality without infringing needlessly upon the sanctity of

Digitized by Google

the Lord's Day. Our evening service followed, with Scripture reading and catechising, an exercise in which the natives delight, and which commands their attention even after their usual hours of retiring to sleep. When our services were ended, Noble, the owner of the house, with the usual native politeness, vacated it for the use of me and my party, though my suite consisted only of Henry Mauhara and another native man. We should have been glad of more companions, for the night was frosty and the house large; and two tired men are not a sufficient watch to secure a good fire during the night.

At sunrise on the 8th of May, after morning ablutions in the clear stream which waters the little plain of Te Wera-a-Waitoki, I took a view of the place which had seemed so picturesque the night before; but in candour it must be confessed, that native villages, like Melrose Abbey, look best by the pale moonlight. A few straggling houses, and a small palisade or pa, are all the dwellings at present on a spot which must become the site of an English town. The little plain is already in cultivation, and seems to have borne an abundant wheat crop to its native owners. But they are quite willing to give it up, reserving only a small part for themselves, that they may have the benefit of living among us. They expressed their willingness to retire to the other arms of the Sound for their cultivation, and to leave all the arable land round the town for the English settlers.

Digitized by Google

### WAIRAU.—THE GRAVES.

After morning prayers, I started with my friend Joseph, the native teacher, as my guide, to walk to the plain of the Wairau. The path lay for a short distance through the native corn-fields, but soon led to a woody passage between two high hills, with an ascent so easy and gradual that a native road for dragging canoes out of the wood had been made for several miles, on both sides of the low intervening ridge which separates Queen Charlotte's Sound from the valley of the Tuamarino, one of the tributaries of the Wairau. In about half an hour we reached the summit of the bank on the side of Waitoki, but the descent to the Wairau is longer and more gradual. At first we followed the direction of the native canoe road, but when that was lost in the various branches which led to the places where the great trees had been felled, we turned off into the surveyor's tracks, with which the whole of the valley of the Tuamarino is now intersected. After three or four hours' walking, a distance probably of eight or ten miles, we emerged from the wood into a narrow valley, closed in on either side with steep barren hills, with the Tuamarino winding through it in the midst of a narrow strip of marshy flat. The whole of the valley could be drained without difficulty, as the bed of the swamps is high above the ordinary level of the river. A few clumps of trees on the river's banks seemed to indicate that the whole

Digitized by Google

valley had once been a part of the forest. Another hour's walk brought us to the end of our journey, and a place of deep interest to me,—the scene of the conflict of the Wairau. My native guide understood at once, from his own national custom, that I came to show my respect for the dead by visiting their graves. I had another object also, which was to examine the spot, with a view to making an application to have it reserved and set apart as a site for a church and burial-ground. The whole history came painfully before my mind, as I stood on the place where so many useful lives were uselessly lost, and where some of the best friends of the native people were visited with the penalty deserved only by their bitterest enemies. There was the deep unfordable stream of the Tuamarino, with its rotten and hollow banks; and the crossing-place where Rangihaeta's canoe, moored across the stream, formed a temporary bridge; and on the other side the thick jungle of flax and reeds, backed by a copse of large timber, which made it almost impossible for an English force to cope with the natives; and which, if we had been the victors, would have prevented us from making a single prisoner among the vanquished. On the other side of the river, along which the path to the Wairau lies, the ground itself explained the circumstances of the affray. Close to the river, within a neat fence of stakes, are the graves of those who fell at the first affray which followed the random shot accidentally fired while the party were recrossing the river. From this point the line of

Digitized by Google

retreat was evident, by which some were led into the plain of the Wairau, where they escaped to the sea; but Captain Wakefield and the other gentlemen, with a view no doubt to save the lives of their men, ascended, in sight of the pursuers, a round knoll of fern rising immediately from the river; and there their grave is marked by a simple fence, in full sight of the plain of the Wairau, for which they lost their lives in vain. The half of the Middle Island would have been too dearly purchased at the price of the life of Captain Wakefield alone. The whole of the plain has since been bought, at a price which I will not mention, lest I should seem to place it in comparison with these inestimable lives. Peace to their mortal remains in the lonely graves by the still waters of the Tuamarino!

From the top of this knoll, upon which I hope to see a church erected, the whole plain of the Wairau is clearly seen, with the river winding in its wide bed of gravel, which, in all the rivers of the Middle Islands, is the only sign visible in dry weather of the torrent which often deluges the plain. On the side of the sea the view is bounded by the headland of Parinuiowhiti, connected with the grassy downs of Kaparatehau, at the southern extremity of which the snowy peaks of Tapuaenuku close in the view over the plain. The distance from Nelson is very considerable, whether by land or sea; the nearest road at present practicable being sixty or seventy miles in length. But an easy chain of communication can be established by water, from Nelson

Digitized by Google

to Croixilles Harbour, in Blind Bay; from the northern arm of Croixilles, over a native canoe portage into the Pelorus (Hoieri) River, and thence by a similar portage into Queen Charlotte's Sound, and so to Te Wera-a-Waitoki, and through the Tuamarino valley to the Wairau. This route would only involve about twenty miles of easy land carriage; all the rest being a good navigation in inland waters.

### FOREST BIVOUAC.

It was late in the afternoon before I turned back from the graves of the Wairau, to retrace my steps to the shores of the Sound; but as there was a prospect of bright moonlight, I hoped to be able to reach Waitoki that night. Strengthened by the usual New Zealand food of roasted potatos and "damper," we set off on our return, but soon found ourselves bewildered as night came on, in the surveyor's lines, which crossed one another in all directions in the wood. We then resorted to the usual expedient of torches made of "karehao" (supple Jack) or "katoa;" but with no better success; and it was carried unanimously in our small committee of two, that we should light a fire and bivouac for the night. The bounty of nature seldom strikes me more than in the prodigal waste, as man would call it, of vegetable life in these wild woods. From among the multitude of trees which seem to have lived only to fall and die, we chose three of as large a size as we could move, and kindled with them

Digitized by Google

such a fire as soon warmed and dried all the earth and air around us. How often I have thought of my poor contributors to the Windsor Coal Club, contented with sixpennyworth of coal for the supply of a whole winter week, and thankful to the friends who assisted them to procure it; while we, with less perhaps of thankfulness to the Giver of all good, are burning whole trees for the comfort of a single night. After the usual series of alternations between sound sleep and waking to trim the fire, we rose at the earliest dawn, not to the sound of the cock-crowing, but of the full chorus of all the birds of the wood; and arrived, after a short and pleasant walk, at our old quarters at Te Wera-a-Waitoki.

## DYING CHILD.

*Tuesday, May* 9.—In the village I found a dying child, who, instead of the stare expressive of fear and doubt, so common to native children, greeted me with a smile, which lighted up his pale and wasted countenance. I did not recognise him, but he knew me, for he had been one of the children of our school while we lived at Mr. Hadfield's station at Waikanae on the other side of the straits. He was dying of the same disease which cut off a dear brother of my own in the prime of life. His words were full of that simple faith and peaceful resignation which I have often remarked in the natives of this country, when sickness has brought down either the wild wantonness of youth, or the overbearing

Digitized by Google

presumption of manhood, and has left a state of docility and meekness, the more remarkable from the change which has taken place from the opposite extreme. He desired to be baptized, "that he might become a child of God, and a brother of Christ;" and my heart was touched when the relations chose of their own accord the name of my dear brother, Thomas, not knowing how the name and the disease would both remind me of a beloved brother's death. Many other children were brought to baptism at the morning service; after which I resumed my boat, and set out in quest of the *Undine*, which had not yet appeared.

We had not proceeded a mile before we met the schooner, which had been looking into all the creeks and bays to find me; for in this labyrinth of land and water a stranger will often be in a difficulty. The wind, S.E., was against our going out into Cook's Strait, through Tory Channel, and therefore we sailed up the Sound to our old anchorage in Ship Cove, now become as familiar to us as our own port at Auckland. Those who are fond of excitement in sailing should visit Queen Charlotte's Sound in a S.E. gale, where the flurries of wind from the hills keep all the attention alive, and the smoothness of the water allows of the full enjoyment of sailing in a storm without its attendant dangers or inconveniences.

*May* 10 *and* 11.—The southerly gale continuing, with every appearance of a heavy sea across the straits, we remained at anchor, and looked around

Digitized by Google

the Cove for traces of Captain Cook. My crew followed the *Tory's* example, by feasting upon cormorants. In the afternoon I went to the native village of Anahou, in the adjoining cove, and was most hospitably received by Thomas Ngarewa and his son James. The evening was spent as usual in class reading and catechising by the light of a blazing fire, fed with small sticks of Manuka, the blaze of which is almost equal to the light of a candle. At a late hour my host prepared my bed with new red blankets, and a pillow of the down of sea fowl.

In the morning, after the early prayers, I returned to the vessel and attempted to sail; but the sea was still running so high in the straits, that we turned back and once more anchored in the Cove.

On the 12th of May we sailed at daylight, encountering much wind and heavy sea at first, but closing our day in a smooth sea and clear moonlight, as we sailed into the strait between the Island of Kapiti and the main.

## WAIKANAE.

Here I left the vessel to pursue its own course to Port Nicholson, and landed, with one of my native scholars going home for the holidays, on the well-known sands of the village of Waikanae. When I walked by moonlight into the narrow alleys between the palisades, the once populous village seemed dead, for 400 of the inhabitants had returned to their old possessions at Taranaki. At

Digitized by Google

last I found my faithful friend Levi, a pupil of Mr. Hadfield, and the native teacher of the place; and in his house the small remainder of the population soon assembled to greet me; but it was not the greeting of former days, for his wife was lately dead, and the departure of so many of his people had given a cast of sorrow to a disposition by nature active and cheerful. We went out as usual at sunrise to the noble chapel, the best native workmanship in the country, but not to meet a congregation of 400 souls, and then to see the whole body arrange themselves in classes for their morning school. The spacious chapel looked desolate with only 70 worshippers, and the school had dwindled away. I fear that this hopeful body, as it once was, will now be dispersed in separate villages, where they can be visited but seldom, and where they will never assemble of themselves. Thus, though it seems to be a contradiction, peace will undo the advantages which they gained in war; and liberty may prove to be a worse evil than slavery. It will now need many more ministers to teach and influence a people who are scattered like the "cattle upon a thousand hills."

### THE PROTEST.

My good friend Levi gravely informed me that he heard that I was in disgrace in England; and that the Queen's Council had found fault with me for teaching the New Zealanders. I asked him

Digitized by Google

who was his informant, and he told me that the policemen at the station had read it in an English newspaper, and told him of it. With the exception of a single Sydney paper, which I had seen at Nelson, this was the first mention that I heard of the dissatisfaction caused by my "Protest." Thus a paper which I had studiously concealed, even from many of my private friends, and had never spoken of to a single native, was published far and wide by the same authority which apprehended such evil consequences from the effect of its publication. And, as a natural consequence of the publication in England, the Colonial police force, composed of English and New Zealanders, was the medium of communication to this large body of natives. You will readily believe that I made the best of the matter, having no fear of any loss of my own influence in this quarter; but much more fearing lest the credit of the British Government should be impaired by the imprudence of its agents.

## OTAKI.

The walk of ten miles from Waikanae to Otaki, along the firm sand of the beach, reminded me of many happy days spent in this district, when there was little either of comfort or hope elsewhere. Even the absence of my dear friend Mr. Hadfield from the spot so intimately connected with his memory, does not impair the interest with which I visit from time to time this field of his exertions.

Digitized by Google

The fruits of the Divine blessing upon his work are still visible; and Otaki is still a green spot in the midst of a crop which seems to be withering away because it had "no root," or "deepness of earth." I even fear the effects of the excessive praise which is bestowed upon the men of this tribe by every visitor who partakes of their hospitality. The "thin varnish of English manners" is the thing which I fear almost as much as actual barbarism. In itself, it is perishable in its nature; and it leaves a man in a worse state than if he had never been civilized at all. There are methods by which every Christian and social habit may be so rooted in the moral nature of the New Zealanders, as to place them on an equality with ourselves, man for man, in respect of fitness for all the usages and privileges of civilized life. But these methods require long perseverance, with a clear view both of the means and of the end; and if the united mind of five quinquennial Governors could be infused into one, we might hope for a man who would undertake the necessary preliminaries. A quarter of a century of well-directed and persevering effort would, I am assured, both save the people, and qualify them to amalgamate gradually with ourselves.

Arriving alone at Otaki, and with no messenger to announce me, I found my people, as I should always wish to find them, engaged in the active service of God. A party of about 300 men, headed by the old chief Te Rauparaha, were busily engaged in raising, by their own native methods, the heavy

Digitized by Google

pillars for the support of the roof of their new chapel. A joyous shout of welcome burst from the whole party, when I came unexpectedly into the midst of them. My old friends and scholars all crowded round me; and among them one of the dearest of them all, Benjamin Hapurau, who, from the time of his leaving the College, has steadily taught the village school of 150 children, without expecting or receiving any remuneration whatever. One of the College Deacons, Rev. S. Williams, is in charge of the station, and well reported of by every one. All the old men, who at first resisted the spirit of improvement, had now joined in the work, and were actively engaged in building the chapel. The streets had been laid down by a surveyor, and each family had been allowed to select its own allotment. The town, however, has not yet assumed a regular appearance, as the streets are not cleared, nor the houses built. The machinery of a water-mill was already on the spot; but it was agreed by common consent, that the church should be finished first, and that then all should unite in the other works of public interest, such as the roads and the mill.

The evening of this day closed most delightfully with a full class of candidates for the Holy Communion, whose earnestness in seeking scriptural truth filled my heart with joy and thankfulness at the prospect of so much spiritual good.

Sunday, May 14, was a happy day, as all days are at Otaki, but this particularly, because of the



Digitized by Google

manner and demeanour of the people. In spite of a very heavy fall of rain, the chapel was inconveniently full; and my little Benjamin's flock of 150 children were pressed up close to my feet. A body of 60 communicants partook of the Lord's Supper; a number not larger than in Mr. Hadfield's time, as there has been no Clergyman at the station authorized to baptize. At the afternoon service, Mr. Williams preached with that correctness of expression and tone, so pleasant to the native ear, which most of the children of the earlier missionaries possess.

The following morning, May 15, began as usual, with prayer and school, after which I inspected Benjamin's school, and found, that though they were deficient in knowledge, yet they had learned obedience and order, which is the first step in a course of improvement. Their dirty and ragged clothing contrasted with the neat English clothing of the young men, and led me to warn the parents not to be content with letting the tide of civilization flow up to themselves. A cheerful day was spent in visiting from house to house, where chairs and tables and other English comforts begin to be common; and in seeing their corn-fields, barns and dairies, and the preparations for the mill. Mr. Williams has a fair field of spiritual and social usefulness, which I think he will diligently cultivate. In the evening a large reading-class assembled at their own request for the pursuit in which they delight, of searching the Scriptures, with "some

Digitized by Google

man to guide them." From the chapel, we went to my friend Thompson's house, to a social meeting of the leading men, both old and young. Old Te Rauparaha took his place at the long table filled with the principal chiefs in English clothes, and covered with pies and poultry, the result of a very limited education in cookery which Thompson's wife obtained at the College. The subject of consideration for the evening was, the best mode of maintaining the social improvement which had been so happily begun. They feared, they said, the native tendency to return to old habits. I told them that they had begun in the right way, by seeking God first; and that I therefore hoped that all other things would be added to them; and that they would attain to that "godliness which is profitable for the life that now is, and for that which is to come." I recommended that the old men should meet regularly as a town council, to fix the days on which every able-bodied man should attend to assist in the public works, such as the erection of the mill, and the improvement of the roads. I pointed out to them the great danger of failure from the growth of selfishness, which would throw upon the willing few the burden of all the works for the general benefit. The idea seemed to please them; and the young men gladly promised to leave the decision of such questions to the seniors. All the old men, who are now Christians, and looking on with interest upon the improvement of their children, at my first visit to Otaki were perched upon a sand-bank overlooking

Digitized by Google

the chapel, being still in a heathen state, and carefully judging the new religion by its fruits. The external evidence has now satisfied them, and I trust that many will be led by it to worship the true God in spirit and in truth.

On the following day, May 16, I left this happy place with a thankful heart, accompanied by six scholars, three returning after the holidays, and three new boys recommended by the teachers of the place. We walked along the beach with a long train of friends and relations, who came to escort their children to the next village on the road to Wellington. At Waikanae, I was joined by that excellent man, Levi, the native teacher of the place, of whom, if his life be spared, I have good hopes that he may one day be admitted to Holy Orders. He spoke of his wife's illness and death in a most feeling and Christian manner. As he has lost the great body of his people, and as his health is scarcely equal to the task of ministering to them in the scattered hamlets which they will now occupy, I hope to obtain his assistance in the new Collegiate Institution at Porirua. This evening we reached Wainui, at the end of the long beach which extends from Whanganui, eighty miles. Here a goodly congregation had assembled in a pretty native chapel for the passing instruction of the evening; and reading, catechising, and the evening prayer, occupied us till a late hour.

Digitized by Google

SITE FOR TRINITY COLLEGE.

*May* 17.—My Otaki friends accompanied me to search over their land for the best site for a College. In the midst of all the disputes and wars of this district, it was generally agreed that 500 or 600 acres should be freely given up to the Bishop and his successors for this purpose, in order that the native and English youth might be trained up together in the knowledge of the true God and in the habits of civilized life. The only difficulty arises on the ground of the supposed claim of some of the Company's original purchasers to part of the land proposed to be granted to the College. In order to pass over the best situations I avoided the splendid road which the Government has now carried through the Horokiri valley, and followed the old horse track by Pukerua to Porirua. Two beautiful sites were offered on this line of road; but the approaches to them from Wellington are too difficult. Coming down to Taupo on Porirua Harbour, we dined with our native ally, Rawiri Puaha, and then crossed the neck of the harbour to Witireia, a peninsula immediately opposite to the Island of Mana, where a space of 600 acres is separated from the main land by the bay of Titahi and the harbour of Porirua, with an isthmus of three-quarters of a mile between the two waters. Though isolated in its position, it is within a mile or two of the main road to Wellington, seventeen miles dis-

Digitized by Google

tant; and it has also a ready communication with that port by Porirua Harbour and Cook's Straits. About 200 acres of the land are covered with wood, but the remainder is open, rising into grassy hills, with steep declivities to the sea-beach. Witireia itself is a bold headland looking full upon the Island of Mana, and commanding a beautiful view of the hills of the Middle Island. In the centre is an old native clearing, with large trees scorched by fire, standing on the spot on which I hope, in submission to Divine Providence, that Trinity College may be built; but I have learned this lesson by the losses with which we have been visited, not to presume upon anything that is not yet attained.

My companions, Thompson, Te Rauparaha, and Levi, left me here, and I went on alone across the sandy flat of Porirua Harbour, and reached the Wellington road as the sun went down. What an agreeable change from former journeys through the deep mud and fallen trees of the Totara flat!—a road perfectly smooth, and almost level, enabled me to proceed as comfortably by moonlight as in broad day. A few miles on, I found my native scholars crouching over a fire, hungry and sleepy, as they had gone round by the Government road, and had eaten nothing all day. An outlying settler supplied them with an empty house, and allowed them to dig some potatoes from his ground; and after seeing them in a fair way to be comfortable, I went on my road to Wellington. At Hawtrey Chapel, in the middle of the Porirua wood, the

Digitized by Google

village evening school was still going on; and there I rested for an hour, examining the scholars, and partaking of the seasonable hospitality of the schoolmaster; who showed his sense of that duty, which is more frequently practised in the simple hamlets in the bush, than among the richer community in the towns. I resumed my walk with renewed vigour, and reached Wellington Parsonage about eleven P.M. The *Undine*, I found, had arrived safely on the Saturday before. My dear friend Mr. Hadfield was still alive, but the symptoms of his disease had shown no signs of improvement. But it was a great blessing to hear that I might again enjoy the benefit of his counsel, and listen to the wisdom of a Christian death-bed. For four years his whole life has been nothing more than "*commentatio mortis.*"

## WELLINGTON.—THE HOSPITAL.

On Sunday, 21st May, the duties of the day began with English and Native services in the hospital, where patients of both races lie side by side, with the same attention and relief administered to all alike. A hospital like this, under such really devoted management as that of Dr. Fitzgerald, is the best practical commentary on the text, which we continually quote, that God "hath made of one blood all nations of men for to dwell on all the face of the earth." It would be easy to trace the effect of the Wellington Hospital upon the state of feeling

Digitized by Google

among the natives of the South, and to show that much of their goodwill towards the English race has been thus produced. I think that I have already mentioned in former letters, that one of the chief men of Porirua, Te Hiko-o-te rangi,—son of the great chief Te Pehi (Tippahee) who visited England, —insisted upon being allowed to die in the hospital, among the friends who had been kind to him. This was done, in opposition to all native custom, and to the solicitations of his friends. Several cases of successful treatment of dangerous disorders have spread the fame of the "Whare turoro," as far as Whanganui. Every English settlement is now being supplied with a similar institution, but it is not easy to find men who will enter into the work with the same spirit of watchful earnestness which is so apparent in every part of the management of the hospital at Wellington. It was a common topic in Heke's speeches, that the Government built nothing but prisons and barracks, and that therefore it could not have come into the country for the good of the native people. This imputation is now in course of being redeemed; and, as I am confident that there would have been little or no war in the country if the benevolent character of the British Government had been practically exhibited from the first; so now I look forward with the fullest hope to a long continuance of peace, on the basis of a liberal and enlightened effort to improve the social and moral state of the New Zealanders by every good and useful institution which their circumstances may require.

Digitized by Google

At the temporary church near the Government House the usual English congregation assembled; but from the very straggling position of the houses, and other causes, the attendance is neither so regular nor so good as we could wish. This evil will be remedied in some measure by the new church at the southern end of the town, which will be much more convenient for the greater part of the population. Mr. Cole's duties, already too great for his strength, will be much increased by this arrangement, till the means can be found of maintaining a second Clergyman.

## DISTRICT CHAPELS.

In the afternoon I walked with my excellent friend, Captain Collinson, to the little chapel in the wood, on the Porirua road, where a good congregation of the neighbouring settlers had assembled for Divine Service. We are indebted to the kindness of the Rev. John Hawtrey and his son for the site of this chapel, with twenty acres of land. It is a very central situation, and the Government road, passing close by it, makes it easily accessible on both sides. If we should be able to set on foot the College at Porirua, these district chapelries will come under the charge of the Collegiate Deacons, till they grow up into the form of separate parishes with resident incumbents. There are three already of this class: —1. Karori, where a site has been given by Mr. Justice Chapman; 2. the Valley of the Hutt,

Digitized by Google

where a chapel is being built on land given by Captain Daniell; and, 3. the chapel in the Porirua road. But these do not by any means supply the wants of the people, who, by the nature of the country, are scattered over a wide surface, with hills almost impassable between one settlement and another.

### BURIAL GROUNDS.

With the exception of a piece of land which we bought at Tearo, (south end of the Town of Wellington,) we are still without a site for a church, in a town half as large as Constantinople. The piece originally marked out is a mere watercourse, scarcely available even for the small parsonage, which stands perched upon the only flat part of the ground, with a most uncomfortable exposure to the wind and rain. Of course, I declined to accept such a site for the main church of the southern division. It was next proposed to build the church upon the burial-ground allotted to the Church of England in 1842. The foundation was no sooner laid than the Dissenters protested against any appropriation of a burial-ground to the Church, as an "infringement of the principle of the New Zealand Company, of the equality of all religious bodies." The application of this "principle" has not restrained the Wesleyans, the Presbyterians, and the Romanists from occupying most valuable and eligible sites for their chapels, to which I have never objected. As you will hear

Digitized by Google

of the charges brought against me of attempting to appropriate the whole burial-ground to the Church of England, I must trouble you with the simple statement of the case. In 1842, Governor Hobson adopted the plan of giving to each religious body, from the public land, a burial-ground proportioned to the number of its adherents as determined by the Government Census. At Auckland, sixteen acres were marked on the surveyor's plan for the purpose of a burial-ground; eight acres of which were allotted to the Church of England, when it appeared on the census that a full moiety of the whole population professed to belong to it. The same proportion being found by the census at Wellington, *one-half* of the burial-ground at that place was also allotted to the Church in October 1842. On the faith of this arrangement, the ground was enclosed at our expense; but, as we had no legal possession, or Crown title, we never refused the key of the ground to any one who applied. The Dissenters availed themselves of the use of the fence, for which they had not paid, leaving their own ground unoccupied. When they had buried their dead for some time by our permission, they then claimed the joint use of the ground, and have agitated the same question, to our great annoyance, up to the present time. If it were not my duty to secure to the friends of those who have been buried by us, the satisfaction of knowing that their bodies lie in consecrated ground, I should have given up the point, and have bought out of my own funds some other burial-place for

Digitized by Google

our dead. But the justice of our case has now become so apparent, that a Crown grant has been issued, allotting to the Church of England its own burial-ground; and there still remains a ground of equal extent, either to be held in common by all the other religious bodies, or to be divided among them. The Church of Rome has kept possession, without opposition, of the burial-ground marked out for its members in 1842 by the same authority, whose acts have been so much disputed in our case. If you hear of my intolerance and bigotry, I beg you to accept my assurance that I have never done an unkind act, or written an unfriendly word, against any member of any other religious body: and I can prove that it is not true that we persecute them, but that they will not tolerate the Church. In the case in question, what right have they to protest against the Church being allowed the free use of its own rites of consecration and sepulture, while they have every equal privilege freely granted to them?

I have been attacked frequently by Mr. Turton, Wesleyan Missionary at Taranaki, but I have not answered him a word. His last complaint is, that I have quoted against him certain "absurd and unscriptural canons," in which his right to the ministry is denied. The truth is, that he claimed of the Churchwardens of Taranaki, to be allowed to sign the burial register, according to the 70th Canon, in the case of interments at which he officiated in the absence of a Clergyman. The Churchwardens referred the case to me, and I told them that the

Digitized by Google

10th, 11th, and 12th Canons "prevented me from considering Mr. Turton a Minister, within the meaning of the 70th Canon, which he quoted." This is the offence for which I have again incurred the good man's reprobation. His superior, Mr. Lawry, to whom I referred the matter, consoled me by saying, "Oh, sir, Mr. Turton is a very young man. You and I, I am sure, will never quarrel."

I trouble you with these statements, because it has been reported to me, that these disputes have led some of my friends to believe that I have assumed an offensive tone to the members of the other religious bodies; than which, I can assure you, nothing can be further from the truth.

## VOYAGE TO THE CHATHAM ISLANDS.

As it seemed probable that I should be obliged to return speedily to Wellington, I did not prolong my stay, particularly as the season was far advanced, and I had still nearly 2,000 miles to sail. After attending the levee held by Lieut.-governor Eyre, on the Queen's birthday, a ceremony which I had never witnessed since the first day of my landing in New Zealand, I embarked on board the *Undine* on the 24th of May, and ran rapidly out of Port Nicholson. This being the first of my voyages out of sight of land, I was a little anxious about the performance of my pocket chronometer, though the report of the master of the *Dido* had been, "Dent, 5796, goes more steadily than either of the watches

Digitized by Google

on board her Majesty's ship *Dido.*" We therefore began a strict reckoning by log and observation, so far as the unfavourable state of the weather would allow. In our lazy navigation within sight of land, these precautions are too often neglected. On Saturday evening, May 27, we had run down our distance; and the wind being strong, and the weather thick and stormy, we shortened sail and lay-to for the night. The next morning the Sisters, or Itutahi rocks, to the north of the great Chatham Island, appeared in sight, and the shore of the large island was dimly seen through the haze. At this time the sea was very high and the wind boisterous; and, not daring to run for the harbour, we stood out to sea and again lay-to. In the afternoon a great American whaler passed us, running to the north-west, and condescended to show us her colours, though we must have looked like a mere fishing-boat in the heavy sea which was then running. Towards evening the gale abated, and we enjoyed our afternoon prayers, with the Thanksgiving from the Prayers to be used at Sea. We all felt very thankful that we had kept a good reckoning, for if we had not lain-to when we did, we should have been close upon the Sisters in the middle of the night.

On Monday, 29th May, saw land at daylight; but a native who came with us from Wellington would not believe that it was Wharekauri, from its presenting the appearance of two islands, with an open sea between them. I was too sure of my posi-

Digitized by Google

tion to have any doubt upon the subject, and therefore I comforted the old man by telling him that he would soon see the low banks rise up which connect Maunganui, the northern hill, with Whakaewa (Mitre Hill), on the south, and enclose the great inland lake, which covers a large portion of the surface of the island. The haze cleared away as we sailed on, and the whole circuit of the wide bay soon became visible, with the flat sandy beach shining brightly between the harbour of Waikanae, or Whangaroa, on the north side, and the red bluffs of Waitangi on the south. Whakaewa began to show its mitred crest at the south-west extremity of the bay; and, from the mast-head, the line of surf was seen breaking upon the dangerous reefs which lie off the north-west head. A bright clear sunshine and smooth water enabled me to take satisfactory observations, and I found that my little watch had not belied its reputation, but had preserved its rate unaltered from Ship Cove. My native boys, ten in number, had now recovered from sea-sickness, and emerged in their new clothes to enjoy the sight of the land. Their blue dresses gave to our decks a smart and crowded appearance, and made the *Undine* look like the tender of a man-of-war. By a good French chart, which I had copied on board the *Dido*, and with the pilotage of the old native, we found our way about sunset into the anchorage of Waitangi, avoiding in the dusk a bank of kelp, which afterwards proved to be the safeguard of our vessel, for the sea runs so high in

Digitized by Google

this exposed roadstead, and the eddies of wind come off the land with such fury, that nothing but this floating breakwater of sea-weed preserves vessels from being driven ashore. A wreck of a large vessel was lying up on the beach to warn us of the necessity of caution. We had just anchored, when a boat full of natives came off from the shore, and recognised me immediately; some of the party having been under my instruction at Mr. Hadfield's Mission station at Waikanae. They returned to fetch their chief, to whom Mr. H. gave, at his baptism, the appropriate name of William Pitt; but he is better known by his native name of Pomare. He soon came on board, and greeted me as an old friend, having visited us at the College in 1847, and having sailed with me in the *Undine* from Auckland to Wellington. He is a worthy man, of remarkable steadiness of character; but the hand of God has been laid heavily upon him, for his sons have been taken from him by shipwreck and disease. By trade with Port Nicholson he has now acquired several horses and cows, and many of the comforts of civilized life. But he requires some further help to change the habits of his people, who are far behind their chief in civilization.

### CHATHAM ISLANDS.

Tuesday, 30th May. Early in the morning we shifted our position within the bed of kelp in three to four fathoms water, where we lay sheltered from

Digitized by Google

the open sea; but the anchorage of Waitangi, at the best, is far from secure, and decidedly inferior to the opposite harbour of Whangaroa, on the northern side of the bay. The morning was favourable for rating the chronometer on shore, and the result of the sights gave me entire confidence in the watch. It was an unusual thing to be in west longitude, and a pleasing thought that I was some hundred miles on the way to England. My first visit, on landing, was to my friend William Pitt's house, who received me most hospitably, and, according to native custom, directed an immediate search to be made for pigs and potatos to present to his guest. His house is partly of English construction, such as those which the whalefishers build for themselves, with standing bed-places constructed after the fashion of berths in a ship. There is some truth in the saying, that the whalefishers impart a considerable amount of civilization to the natives. The truth seems to be, that their standard of civilized life is more attainable, and their mode of life more sociable, than in the more formal and guarded manners of the towns and the Mission stations. In justice to a much-abused class of men, from whom I have received much hospitality, I must confess, that the most steady and thoughtful of my native travelling companions spent his early life at a whaling station. There is much, of course, in the habits of the whalers which all must deeply lament; but I have rarely found a station in which advice was not patiently and even thankfully received.



Digitized by Google

My little native scholars were most thankful to be released from shipboard for a run on the flat and firm sands of Waitangi, which reminded them of their own beach at Otaki. They were speedily engaged in all manner of gambols, while I conversed with my native host, and with the small party of his immediate neighbours. Among the rest were several men and women of the aboriginal race of the Islands, whom I was very anxious to see. In appearance they are not very different from the New Zealanders; and their language at the time of the invasion (about ten years ago) was perfectly intelligible to the Ngatiawa tribe, who usurped their territory. Their name, as spoken by themselves, is Tangata Maori*ori*, differing from the name of the New Zealand people only in the reduplication of the last syllables; but the conquerors have given them the title of "Paraiwhara," the meaning of which I could not ascertain. Their number at the time of my visit, by a careful census which I took of the names of men, women, and children, was 268; but the very small number of children, and the unmarried state in which they seemed for the most part to be living, would lead me to fear that they are rapidly decreasing. The relation in which they stand to the New Zealanders is not satisfactory. They have been reduced to the condition of serfs, and are obliged to obey the orders of every little child of the invading race. The common expression of "Ngare Paraiwhara," Send a Paraiwhara, shows that a "fagging" system has

Digitized by Google

been established, more injurious, perhaps, to the masters than to the servants, as there is no appearance of harshness or severity, but a great decrease of personal activity in the dominant race. A long residence on the island would be necessary to do away entirely with this evil; but I did what I could in a short visit, by paying personal attention to the poor Paraiwhara, and explaining how they were descended from the elder branch of the family of Noah, by which they obtained the name of the "tuakana o te Pihopa," (the elder brother of the Bishop). They are a cheerful and willing people; and, like many persons in a subordinate station, more obliging than their masters. Amusing stories are told of the first invasion of the island; at which time the chief food of the Paraiwhara was the supply of eels from the numerous lakes which cover perhaps half the surface. When potatos were first given to them they impaled them upon skewers, after the manner of cooking eels, and sat watching till the oil should drop from them. Their canoes are ingeniously made of small sticks carefully tied together, as there is no wood on the island suitable for a solid canoe.

## CHARACTER OF THE ISLAND.

From a sandhill near William Pitt's village a good view is obtained over the two principal lakes, Huro and Whanga; the latter of which is by far the largest, and is not less than twenty miles in

Digitized by Google

length. It opens into the sea on the eastern coast; but the water is too shallow to admit vessels.

The general character of the whole island may be seen in a few minutes' walk from the beach. The soil is composed of a rich vegetable mould, formed by the decay of vegetation, with a mixture of drifted sand. In its natural state it is generally swampy, but, when drained and cultivated, yields the finest potatos and garden vegetables of every kind. The cabbages would require special boilers to contain them. Wheat, also, is in such abundance, that hundreds of bushels were lying ready for sale; but the stormy climate, and the badness of the anchorages, deter the masters of vessels from visiting the island. Small copses of low brushwood, lying between swampy hills, which pour their drainage into the lakes, are seen everywhere, and are the characteristic features of the landscape. The view from the hill near Rakautahi over the great Whanga lake, with two bold hills at its western end, is pleasing, without being striking or grand. If the whole island were cultivated, its gentle hills and slopes, and the variety of tarns and pools, would give it a soft and domestic character. A better place could scarcely have been found for such a body as the German Mission, now settled on the island; but their influence has been impaired by some mistakes which they made on their first settlement, by which they incurred the ill-will of the native people.

For two days I was occupied in taking the census of the people, and in conversing with the few hea-

Digitized by Google

thens who still resist the influence and teaching of their chief, William Pitt. The time was relieved by short walks into the interior, where the magnificent produce of the native gardens, and the signs of superabundant plenty everywhere visible, contrasted in a most striking manner with the thoughts which have so long been present to our minds of the fearful distress in Scotland and Ireland. Every animal, whether pig, horse, or cow, showed by its sleek skin that hunger is here unknown. The flat levels are intersected by deep marshy creeks, which serve as canals for the transport of firewood and produce.

On the evening of May 31, I slept in William Pitt's house, in a good bed made of the down of water-fowl, to be ready to start the next morning on my tour to the other side of the island. A large evening meeting for reading, catechizing and prayer, began the series of classes, which continued daily during my stay.

On Thursday, June 1, after Divine service, I started on horseback with William Pitt to visit the north-east corner of the island, where the German Mission is established. Our horses were strong and active, and the flat beach of firm sand was very favourable for riding. A large party followed on foot to attend the daily instruction, and to be present at the general meeting at the place appointed on the following Sunday. We soon came to the small village Awaruwaru, rebuilt on a bold headland cutting in two the long beach which

Digitized by Google

extends the whole width of the bay from south to north. Here were a few Wesleyans, whom I invited to attend our meeting, as they have no English teacher of their own, and have not attached themselves to the German Mission. Passing through a pretty copse we came down again to the beach, and rode along loose sand to Rakautahi, a native village of considerable size, with a good chapel, in which I spent a delightful evening, with a large class of Scripture readers thirsting for Divine truth. William Pitt was again my host; and his wife, who generally lives here, made me welcome with every comfort which she could procure; providing me with a bed of the finest New Zealand mats, and setting before me a repast of roasted eels and mint tea. A large fire on the outside of the house, and a row of merry "Paraiwharas" crouching before the spits on which the eels were impaled, gave a fair picture of the aboriginal character and habits of the people.

*June* 2.—While the horses were being caught, I started on foot, and followed the path which leads from the north end of the long beach to the interior of the island, and to the northern and eastern shores. In about a mile the view opened over the Great Lake, extending eastward as far as I could see. William Pitt soon overtook me, and we rode along the marshy margin of the lake till we had turned its western end, and then crossed over the usual peaty slopes, which quaked under the horses' feet, to the native village of Taupeka, situated on the

Digitized by Google

northern shore at the end of another long beach which stretches eastward almost to the German station of Te Whakuru. Several small tarns, full of ducks, and thick copses of brushwood, give a pleasing appearance to the approach to the village. The bold form of the northernmost head of the island, closes the view to the westward. I looked in vain for the Sisters (or Itutaki) rocks, off which we had lain-to during the gale.

Taupeka was the central place fixed for our general meeting, but I did not stay long, as I had just time to reach the German station before dark. We rode rapidly over a beautiful beach to the headland of Matarakau, where the good road ends; and leaving the horses with William Pitt, I went on on foot. On the beach an original Paraiwhara canoe was lying, which gave me an opportunity of examining the construction. From Matarakau I followed an inland track of a few miles to the native village of Waikeri. On approaching the gate, a baptized woman, by name Martha, met me in tears, having been expelled from the village for an act of sin, by that excessive rigour of discipline which we find it so difficult to control in the native teachers when they are left to their own discretion. Her tears and cries, in this wild and distant country, touched my heart with the thought of the universal prevalence of sin, and of its invariable fruit of sorrow. It was impossible to resist her earnest petitions, and I brought her with me into the village, where the whole population were assembled to receive me.

Digitized by Google

The native teachers are often offended with me for what they consider a mistaken lenity; but I cannot do otherwise than follow the example of our Lord, and leave the issue in His hands. The native chapel of Waikeri is a remarkably neat building, and the whole of the inhabitants, many of whom were dressed in English clothes, were a most orderly and respectable body. The neighbourhood of the German Mission, no doubt, has had much effect in improving them, though they have not formally connected themselves with it. From this village another long line of beach is visible on the eastern face of the island, extending to Wai Patiki, the outlet through which the waters of the Whanga Lake discharge themselves into the sea.

### GERMAN MISSION.

A short walk across a swampy valley, and up a wooded ascent, brought me to Te Wakuru, the village near which the German Mission have fixed their station. Here is another native chapel, furnished with neat glass windows from the cabin of a shipwrecked vessel. After a short interview with the people of the village, I passed on to the Mission station, where I was most cordially welcomed by the five gentlemen and three ladies who form the little Missionary body. I found them living in that simple and primitive way which is the true type of a Missionary establishment. They seem to be as one family, and to have all things in common. I had much conversation with the head of the body,

Digitized by Google

M. Scheiermeister, and invited him to come to my house at Auckland, and there to converse with Mr. Kipling, a German Clergyman in English Orders, with a view to his receiving Episcopal ordination, to remove all doubts which might affect his authority and position, if he acted only under the commission given to him by the Presbytery at Berlin. He assured me that he had studied and approved of the Articles and formularies of the Church of England, and that he believed his Society would cordially approve of his being fully and formally received into the ministry of our Church. I have detailed in a letter to Chevalier Bunsen the causes which interrupted this negotiation, and which have obliged me to abstain from requesting the natives of the island who recognise my authority, to attach themselves to the German Mission. It was a great disappointment to me to be obliged to leave the island without effecting the principal object for which I came, which was to remove all doubt and disagreement between the Mission and the Church of England natives.

The station showed many signs of the useful industry which forms part of the plan of this Mission. A good windmill was nearly completed, which, under judicious management, may do much to conciliate the goodwill of a people who have large stores of wheat lying useless for want of power to grind them.

*June* 3.—After morning devotions with the Mission family, I returned towards Taupeka, meeting my

Digitized by Google

faithful friend William Pitt with the horses at the headland where I had parted from him. At Taupeka I found a large gathering of nearly 400 people, assembled for the services of the following day. I first completed the census of the population, according to usual custom, and then spent the evening in examining classes for Confirmation and the Lord's Supper. The native chapel, though well framed in the fashion of the country, shook before the blasts of a violent south-west wind, which swept through its open window holes; yet my patient pupils sat there shivering till 9 or 10 o'clock at night to listen to instruction. When my work was ended I retired to a tent of English make, which William Pitt had pitched for me; and his good wife again waited upon me with such refreshments as she had.

*June* 4, (*Sunday.*)—On this day, so well known to all Eton men as a day of summer recreation, I was awakened by the pattering of hail upon my face, the furious gale having blown away my tent. The thought of the poor *Undine* at her unsafe anchorage came across my mind, and was not relieved by the remembrance of the numerous signs of shipwreck which I had met with on the island. It proved, however, that the *Undine* rode out the gale in the midst of her friendly breakwater of sea-weed. My own immediate inconvenience was speedily remedied by a friendly party of natives, who soon reinstated my tent.

The Sunday services proceeded as usual, with a chapel crowded with people, in spite of the cold-

Digitized by Google

ness of the weather. A small class of candidates were confirmed, and afterwards admitted to the Holy Communion; but I could not satisfy myself with those who were presented by the native teachers for baptism, as they appeared to have been under no regular probation, and my own stay was too short for any sufficient inquiry. Those who were confirmed had been baptized long before by our Missionaries in New Zealand, and though, as I expected, they were very ignorant, yet they seemed to be earnest in desiring instruction. A small congregation of English settlers assembled after the native service, and the day closed with the most pleasing exercise of my ministerial office, the baptism of seventy children, presented to me by the native teachers, with the full consent of the parents. In a country where lapses are so frequent among the adults, as to make the responsibility of baptizing those who are of riper years a cause of much fear and anxiety, the mind rests with faith and hope upon the assurance that "it is not the will of our heavenly Father that one of His little ones should perish."

On Monday, June 5, after a morning service, and farewell address to my friendly congregation, I returned by the same route to the anchorage at Waitangi. My native boys had been enjoying themselves on shore in William Pitt's house, the violence of the gale having made it inconvenient for them to return on board. My last evening on shore was spent as before in class-reading and even-

Digitized by Google

ing prayer; but the main body of the people had not returned.

*Tuesday, June* 6.—The morning was spent in a long and interesting conversation with a sick native, to which many others of the party, who are still unconverted, listened with eager attention, and I much regretted that I had no longer time to follow up the impression which seemed to be made. But it is so common to meet with instances in which the seed sown by a passing Missionary has borne fruit, that I cannot despair of some good being done even by such short visits as mine. The fineness of the morning enabled me to take shore sights for rating the chronometer; and then, all our preparations being completed, we set sail with our vessel laden with the fine potatos of the island, which William Pitt generously forced upon us, to the great satisfaction of the schoolboys. In most respects my visit had been most pleasing; and I could only regret that it was so short.

## HOMEWARD VOYAGE.

We had now our longest stretch of open sea to cross; and I was a little anxious, lest, at this season of the year, we should be detained by strong southerly winds, and prevented from reaching Otakou. Not that I felt any very strong obligation to visit the new settlement, which is avowedly attached to the Scotch Church; but I felt a desire to inquire after the welfare of the first settlers, and to show an in-

Digitized by Google

terest in their proceedings. It appeared also to be probable that many English emigrants would have bought land, as is the case. As a subject of general interest, it is pleasant to see the first beginnings of these new settlements, and to watch their future progress. There are many particulars of local information which an old resident in the country can give, by which trouble and disappointment may be saved to the new comer. But perhaps the most important part of my duty, after my religious ministrations, is to explain the relations in which we stand to the native race, and to encourage feelings of mutual confidence and esteem, by assuring the settlers of the general good feeling of the New Zealanders towards ourselves. These considerations induced me to make the attempt to reach Otakou, though with some doubt of the prospect of success. We cleared the Chatham Islands during the first night; and were not sorry to escape from those stormy islands at this unsettled season. For the first two days we glided along steadily and pleasantly with light and favourable winds, pursuing our usual employments, which are nearly alike on all days; and consist of morning and evening prayers, native schools, navigation, and reading and writing in undisturbed luxury. It may be an unusual taste, but I must acknowledge that seafaring is to me a source of enjoyment and benefit, from the vigorous health which it imparts, and the leisure which it affords for reading and thought. It is not that I dislike society, but that the incessant inter-

Digitized by Google

ruptions of a new community, requiring constant superintendence, leave me scarcely any time for myself.

On the third day our weather changed, and thick mists settled down upon the sea; the north-easterly wind increased in strength, and a long heavy swell gave us notice of an approaching gale from that quarter. Our course being W. S.W., the wind was perfectly fair; the only question was, how long we should be able to run before the sea. The cold damp of the atmosphere caused the vapour to condense in our crowded cabin when it was shut up; and, for the first time, we felt a little uncomfortable with our clothes and bedding wetted with the dripping of the deck and sides. But these inconveniences were mitigated by the pleasant rush of the little vessel, as she ran along at the rate of seven knots an hour over the rolling waves, which seemed to pursue her in vain. We had a fine open sea before us, and a day's work of 170 miles was no inconsiderable help towards reaching Otakou. A few heavy seas came on board, and the pump was in very frequent use; but the merciful Providence, to which we always address our prayers in stormy weather, gave His commandment to the sea, that "hitherto it should come, and no further." Its proud waves were stayed before they had harmed so much as a single rope of our vessel.

On Sunday, June 11, the fifth day after leaving the Chatham Islands, the gale broke off, and by glimpses of the sun through the thick mist we

Digitized by Google

ascertained our latitude and longitude. To our great joy we found ourselves within a few miles of the Middle Island of New Zealand; but a northerly current, and the irregular steering of a small vessel in a heavy sea, had set us twenty miles to the northward of our course to Otakou. We therefore expected to make the land near Moerangi, the home of my excellent friend Henry Mauhara, at this time with me on board.

On Monday, June 12, we caught a glimpse of the land, and at first thought it was Cape Saunders, near Otakou; but at night, when the moon rose, and the mists settled down into the valleys, Henry recognised the peak of a well-known hill standing out of the white fog-bank, by which he knew that we were midway between Waikouaiti and Moerangi, and therefore about seventeen miles to the northward of Otakou. We steered south till morning, with occasional sights of the lands, and saw clearly the point of Waikouaiti, the Wesleyan Mission station described in my former Journals.

## OTAKOU.—DUNEDEN.

On Tuesday, June 13, at daylight, we saw through the mist the opening of Otakou, with its conspicuous bank of white sand on the western head. I was now at home, having sketches in my book of the headlands, and notes on the entrance of the harbour. We sailed in with a light fair wind from the north, and soon arrived at my former

Digitized by Google

anchorage in the *Perseverance*. But as the Scotch settlement is far up the river, and the wind and tide were favourable, we ran straight on by the guidance of the buoys placed by the direction of the New Zealand Company, and with the precaution of placing a man at the mast-head to look out for the shoals. This part of the river was new to us all, as I had not entered beyond the outward anchorage at the native village. The channel for six miles from the Head to the port town of Duneden is deep, but narrow and winding; but with a fair wind and a good pilot there is little danger. The chief drawback to the harbour is the bar at the mouth, on which a rolling swell runs with violence in a northerly gale. This, however, seems to be unusual; and on four occasions on which I have crossed it, the water has been perfectly smooth. One of the Company's emigrant ships (*Philip Laing*) was lying at anchor at the port of Duneden, with two smaller vessels. I was surprised at first by seeing no signs of a settlement beyond a few straggling cottages, but I soon ascertained that the main town of Duneden was six miles further up the river, in a place accessible to boats, but not safe for larger vessels. A large cargo-boat being on the point of sailing for the town, I took my place in it, with a good load of stores and provisions for the use of the settlers. The wind failed us midway, and we were five hours in the boat, but the bright moonlight made our voyage pleasant, and at the worst we had only the prospect of a night bivouac

Digitized by Google

under the wooded banks, with such a fire as New Zealand seldom fails to supply to the benighted traveller. I often think how wistfully an outside passenger on a mail coach in a frosty night used to look at every blacksmith's forge by the road side, or at the great furnaces of the ironworks at Wednesbury and Bilston; and then it appears how little there is of discomfort in Missionary life in New Zealand, beyond the ordinary inconveniences of travellers in England. Perhaps the railways may have made you more luxurious, but I speak of times when railways were not in operation. The scattered houses of the new settlers appeared in view, looking more imposing in the moonlight, and we landed on a flat beach through shallow water at 8 P.M. I was most kindly received by the Company's agent, Captain Cargill, and was lodged most comfortably in the house of the Company's principal surveyor.

*June* 14.—The day was spent in visiting the settlers, many of whom, I found, were members of the Church of England, and expressed a hope that a Clergyman would be stationed among them. In the present state of our body I could give them but little hope of this. In the afternoon, the kindness of Captain Cargill and the Government Resident Mr. Strode, provided me with a horse, upon which I rode to the top of the lofty ridge which separates the town from the plains of the Taiari. From this range the singular formation of the whole district is seen. The inland estuary, at the southern end of



Digitized by Google

which Duneden is placed, seems to have had an outlet into the open sea to the southward of Cape Saunders, as a narrow and low bank of sand is now all the separation between them. It will be possible for boats from the town to be drawn over this bank, and to go off at once to vessels arriving from the southward.

Cape Saunders, Pikiwara (Saddle Hill), and the ridge near Duneden, appear to be masses heaved up by volcanic action through the great alluvial plain which forms the eastern face of the Middle Island. Of this plain, the Taiari and Matau (Molyneux) districts form a part, over which the sections of the Duneden settlers are spread. The fault of the settlement is its dispersion; its advantage will be, the range of down-like hills, which open to the southward, sometimes of great height, but often of small size with flattened tops of uniform elevation, as if a sea of lava in a state of wavy motion had been cooled under the pressure of a solid plane resting equally upon it; or, to use a simpler description, as if a dish of rolls in an oven had been baked with a tray lying on the top of them. The whole of this wavy country, as far as the eye can reach, will be found, no doubt, admirably adapted for sheep pastures. The plains, such as that of the Taiari, seem to be swampy, but the fall of the rivers is generally sufficient to ensure a complete drainage. In the Taiari plain a single clump of "kahikatea" (white pine) contrasts with the bare appearance of the country in general. The want of firewood

Digitized by Google

will be the chief inconvenience at the sheep stations in this island; but Otakou itself is abundantly supplied from the wooded banks of the river.

### OTAKOU.—MR. BURNS.—NATIVE LANGUAGE.

In the evening I had the pleasure of meeting the Scotch Minister, Mr. Burns, a nephew of the poet; and I can say, without flattery, that I consider the new settlement of Otakou happy in being able to obtain the services of a pastor of his character from the first. At this meeting, and when I visited him the next morning, we had much conversation; and I hope that I convinced him that the doubts of the native people, which he had imbibed in England, were unfounded. Among other indications of erroneous impressions, was the belief that the Missions in this country had acted unwisely in teaching Christian doctrine in the language of New Zealand, instead of instructing the people in the English language. I have since seen the same opinion expressed in a speech of Earl Grey before the House of Lords. As I have been engaged, more or less, ever since I came to New Zealand, in attempting to teach English to adult natives, I may be considered, I hope, a fair witness on this question; and I have no hesitation in saying, that if the Missionaries had not learned the language of the country, and used it in their preaching and schools, there would not have been a Christian native to this day. I have never known an adult who has mas-

Digitized by Google

tered our language sufficiently to use it as a medium of spiritual instruction or thought. And it seems unreasonable to expect any more, when we know that to this day, Scotland, Wales, and Ireland retain, in many parts, their original languages; and that Clergymen who are not natives of those parts are obliged to study the language most commonly spoken in the parishes to which they are appointed. At Oswestry, an English town, and even in London, a Welsh service is needed. The principle fixed at the Reformation, of ministering in a language understood by the people, is clearly against the idea of withholding from the New Zealanders religious instruction in their own language. The effects of the present practice have been seen in the diffusion of the knowledge of the Scriptures throughout the length and breadth of the land, even to places unvisited by English Missionaries, as I mentioned in my former Journal, when I found, in Stewart's Island, and at the furthest settlement in Foveaux Straits, men acquainted with the Catechism and able to read the New Testament.

The Scotch emigrants of the working class seemed to be well contented with their prospects; though they had arrived at the worst season of the year, and had lived in rough sheds, during almost incessant rain, for several weeks. The climate of Otakou is much colder than that of the northern islands, but snow scarcely ever lies on the ground, even during the middle of winter. The damp fogs which hang over the land at this season seem to be

Digitized by Google

the chief inconvenience. On my former visit, in summer, the weather was very delightful.

Having already overstayed the time at which I hoped to have been on my voyage homewards, I lost no time, on the first change of wind, to leave Otakou on my return. My faithful friend, Henry Mauhara, remained to visit his relations, with the intention of rejoining me after the next summer. The parting with a native friend is always sorrowful, for the seeds of disease are so often hidden in their constitution, from defective food, and want of care in infancy, that even the healthiest men, to all outward appearance, are often the first to be taken. A violent cold which he caught in my service at Nelson, gave me cause for anxiety. But much as I value him, I shall be content to lose him, if only he be thought fit to be accepted by a better Master, into whose Church I received him by baptism. You will forgive, I am sure, the personal feelings which I am sometimes led to express, when you consider that it has become a public duty, in the midst of misrepresentations of the native character, that I should assure you, that in all parts of the country, and under all circumstances, I have received from my native friends the most disinterested kindness, and have been comforted under many sorrows by their unwearied fidelity. It has become an axiom in my mind, that if I treat a native as my own child, I make him a friend for life.

In descending the Otakou river the light failed us, and we were obliged to anchor in the stream for

Digitized by Google

fear of running upon the banks. At daylight we found ourselves close to the edge of one of the steep shoals which skirt the channel; but, having a strong crew of men and boys, with fifteen hands to work at the warp, we soon drew off from the danger, and sailed with a fair wind out of the harbour, early on the morning of June 16. I had now a fortnight before me to the day on which I was expected at home; but this was not too much for the remaining distance of nearly 850 miles. We were disappointed in the stability of our southerly wind, which carried us seventy miles before nine at night, and then died away in glorious moonlight.

*June* 17.—A calm sunny day enabled us to dry all our clothes and bedding; and we were all glad to escape from the foggy regions of the south, with a climate improving every degree that we advanced to the northward. The mist had cleared away from the land, and the noble chain of the Southern Alps, upon which I looked with so much admiration on my former voyage, again showed its snowy outline to the westward, the white summits standing out against the deep blue of the sea and sky, with their bases and the great plain at the foot of them hidden below the horizon. About noon we saw Banks's Peninsula, at the distance of about 40 miles.

*June* 18.—A Sunday such as we used to enjoy on board the *Tomatin*, excepting only the dear friends whose bodily presence was wanting to complete the resemblance. Still, with the four seamen

Digitized by Google

and my native boys, I could collect a congregation of fifteen, while the *Undine* glided along with all her sails set, but requiring no more than one of the boys to manage the helm. The Peninsula was close at hand, but, like its cloud-collecting brother at Otakou, it was invisible in the mist.

*June* 19.—A little after midnight the mist cleared off, and we saw, in the moonlight, the well-known mark of Pompey's Pillar, two or three miles to the north-east of the heads of Akaroa, forming the extremity of the peninsula to the eastward. The sketches taken in my former voyage furnished me with an outline of this headland, and of the mouth of Akaroa harbour, in reliance upon which we steered in at once without waiting for the daylight, and rowed up the harbour in a dead calm till the tide turned against us and compelled us to anchor. The bold hills and rocks of this magnificent harbour looked grander than ever, when, instead of pouring down upon the vessel their gusts of condensed wind, they rose against the clear sky like giants guarding the still waters of the inland sea below them. The night was cold and frosty, but the oars of all sizes, which were at work, kept the whole party warm till the anchor was dropped, at 5 A.M.

## AKAROA.

The settlers at this place are chiefly French, but there is a government officer and a few English families. One day was spent in visiting the mem-

Digitized by Google

bers of my own Church, and in baptizing a few children, who had been born since my last visit. The lack of ministerial care was pointed out by one parent, who said, with perfect simplicity, "that there had been no Bishop there to baptize lately." There is no resident minister of religion; and Episcopal visits, including those of Bishop Pompallier, have been almost their only opportunity of obtaining baptism for their children.

*June* 20.—A dead calm, with torrents of rain. Wrote letters, including the first part of this Journal, which I hope you have already received.

June 21 was devoted to visiting the native villages on the opposite side of the harbour to the English settlements. The people, like most of the inhabitants of the southern island, are mild and pleasing in their manners, and very desirous of instruction, though they are at present very ignorant of Divine truth. They were most earnest in their application for books; and, as I never go to the distant places without a supply, I was able to gratify them.

### SALE OF MIDDLE ISLAND.

H.M.S. *Fly* had lately left the harbour with the agent appointed by Government to buy the whole of the Middle Island not included in the former purchases at Nelson and the Wairau. The tribe, which had assembled to receive the payment, had not dispersed, and I was able to converse with

Digitized by Google

them. They seemed to be perfectly satisfied with the sale, having received 2,000*l.*, for which they had given up, as they told me, plains, mountains, rivers, &c. as far as Foveaux Straits, trusting to the faith of the Government to make suitable reserves for their use. This is a curious commentary upon the opinions first expressed by the Committee of the House of Commons, in 1845, and since avowed by Earl Grey; and will tend to put an end to all further discussion on the rights of the New Zealanders, when it is seen that lands which would have cost millions to take and to keep by force, are quietly ceded for less than a farthing an acre. But it is a great point, after all that has been said, that the right of the native owners, even to unoccupied lands, has been thus recognised over so wide a surface. My ministrations during my brief, and therefore unsatisfactory visit, were chiefly confined to the baptism of two English and eight native children.

On June 22 we weighed anchor, and reached the heads at sunset; but there the wind failed us, and the flood-tide set us so strongly towards the rocks under the northern head, that we were obliged to work all the oars for several hours, till the tide turned, and a light air from the land carried us out of danger. We were very thankful once more to reach the open sea, with no other port between us and Auckland.

*June* 23.—We were becalmed all day within sight of the peninsula, but on the following day a fair wind carried us steadily on our course towards

Digitized by Google

Cape Palliser, but we did not reach that headland (the south-east point of the northern island) till the 27th.

On the 28th we had wind from the south, and cleared nearly 100 miles; but on the following day, while we were running six knots an hour before the wind, by one of those freaks of weather not uncommon in this climate, a heavy shower of rain seemed to still the wind in a moment, and the vessel was left rolling like a log in the trough of the sea. Shakspeare's description of the cradle of the rude imperious surge, does not apply to a swell in a calm, for very few of us slept that night, and all arose with aching bones.

*June* 30.—Saw Portland Island at daylight, and shortly after the suspended animation of the southerly wind returned, and before sunset we saw Poverty Bay; but the wind was too precious to be risked by a visit to my dear friend, Archdeacon W. Williams, so I contented myself with wishing him all possible success in his arduous ministry. Every sail was now set, and we soon passed in succession Gable-end Foreland, and the Mission station of Uawa, in Tolaga Bay, running well under the land in perfectly smooth water, with a fiery wake of phosphoric light stretching far behind the vessel, and that exhilarating sound of rushing water which is so peculiarly pleasant to one who is homeward bound. It was too fine a night to think of going to bed; and yet this was the very depth of winter, if depth it can be called, in New Zealand. About midnight

Digitized by Google

East Cape Island was in sight; and at 4 A.M. on the 1st of July, we raced round it at a speed which seemed as if the *Undine* was as glad to turn the corner as her master.

## HICKS' BAY.

We anchored before daylight in Hicks' Bay, a place which has seen many changes since I landed there on my visit to the south in the *Victoria*, in 1842. It was then under the care of Mr. Stack, who has since been removed from his post by an illness believed to be incurable. The earnest desire of the people for an ordained Missionary induced me to recommend the Rev. G. A. Kipling to this post of duty, and, on my last land journey, I spent a happy week at his station, in examining and confirming his converts. He also has been removed by illness, though his useful labours are prolonged, by the mercy of God, at Auckland, where the benefit of medical advice still enables him to continue his duties. The Rev. C. L. Reay was then appointed to the charge of the two stations of Waiapu and Te Kawakawa; but scarcely a year had passed from the time when I saw him there in health, on my last voyage, before he was taken from us by death, and his large district, with more than 4,000 souls, was again left without a shepherd. My object now was to offer to his widow a passage to Auckland, in case no other opportunity should have occurred since her husband's death.

Digitized by Google

It was evident, from the heavy north-easterly swell rolling into the bay, that there would be some difficulty in landing; but the *Undine's* boat, though very small, is of a very safe construction, and I thought that I might attempt it, having some knowledge of the place. On approaching the beach it seemed to be impracticable, as a white line of surf fringed the whole circuit of the bay, and the rolling waves were so high as to hide the schooner when we went down into the trough. But between the waves there were intervals of smooth water of unusual duration, caused probably by the action of the strong southerly wind beating back the swell of the northerly wind of the previous days. By watching one of these, we were carried safely on the back of a wave into the little river Te Kawa-kawa, with shouts of friendly welcome from the natives on the beach, who knew me well, and who would soon have swum off to my assistance if the boat had been swamped. They told me that Mrs. Reay had gone to Auckland some weeks before my arrival. It was then just sunrise, and the time of their morning prayer; and though I had fears of the surf rising and preventing my return, I could not refuse to go with them to their chapel and speak a few words of comfort to them in their desolate state. A couple who were waiting to be married also claimed my services, with the irresistible plea, that they would have to walk to Turanga (ninety miles) if I refused. The delay happily was of no consequence, as the surf rather abated before my

Digitized by Google

departure; and, by using the same precautions as before, we reached the vessel in safety, and felt thankful to be again on board. A crew of whalers had come off from a neighbouring station, and would willingly have taken me on shore in their large boat. It was pleasing (and it is not the first time that I have had occasion to make the remark) to hear these rough seamen speak of the kindness of Mr. Reay, whose influence among them, if his life had been spared, working upon ground already prepared by Mr. Kipling, would have been made the means of amending much of that laxity of life which has made many shrink from all contact with whaling stations, as places wholly given up to hopeless sin. I am convinced that nothing is hopeless; and I would to God that I had faith to act consistently upon this conviction.

## HOMEWARD BOUND.

We were now fairly homeward bound, with little more than 200 miles before us, across the Bay of Plenty and the Frith of the Thames. This day, the 1st of July, was equal to the finest summer weather in England; and our whole party were basking on the deck in the bright sunshine, as we lay almost becalmed off the entrance of Hicks' Bay. At night a fresh breeze began, which continued during the whole of the following day, July 2, and carried us past Sulphur Island by midday; and at sunset we saw the first of the Mercury Islands, and a little later Cuvier's

Digitized by Google

Island, which marks the passage between the Great Barrier and the main. At midnight we passed the island, and lay becalmed in the passage that night and the following day.

*July* 3.—Another summer's day in the midst of winter—perfectly calm and cloudless. Our boys enjoyed a bathe in a large sail hung over the side of the vessel. The mirthful glee of the whole party was very different from the demeanour of English boys going "unwillingly to school." At sunset the tide had drifted us through the passage, and we were obliged to use the oars, to avoid the high rock, which stands like a watch-tower in the middle. When we had cleared Cape Colvile the fresh southerly breeze from the valley of the Thames came to our aid, and carried us before sunrise within the channel, between Waitemata and Rangitote.

### THE UNDINE.

*July* 4.—Wind, tide, and weather were all in our favour for entering the harbour of Auckland; and the good little *Undine* worked up to her anchorage, after a voyage of fourteen weeks, with sails, ropes, and spars uninjured, having sailed 3,000 miles, and visited thirteen places; thus fulfilling the wish with which the good Archbishop, now gone to his rest, accompanied a donation of 50*l.* towards the purchase,—"that the new vessel for the Bishop of New Zealand might prove as πειθήνιος as the Flying Fish." By the good pro-

Digitized by Google

vidence of God we were so blessed, that no illness occurred either among the passengers or the crew during the whole voyage. My party of native boys, eleven in number, collected from Otaki, Croixilles Harbour, Waikanae, and the Chatham Islands, arrived at the College full of health and good spirits, after sailing from 1,500 to 2,000 miles from their homes.

By the same mercy of God, my dear wife and children, and all the members of St. John's College, had been preserved in health, except Mr. Hutton, whom I found alarmingly ill with a seizure, from which after three months he is still only partially recovered.

Mahurangi, October 26, 1848.

I am closing this letter on board the *Undine*, now lying in the little harbour of Mahurangi, and waiting for a storm to pass away, that we may go to spend the Sunday at the copper mine (already mentioned) on the Island of Kawau. Captain Maxwell, of H.M.S. *Dido*, is with me on board, and will be the bearer, I hope, of this letter, and the protector of our eldest boy, William, whom I commend to the prayers and counsel of all who love his father. I know that he will never lack friends to encourage him in every holy disposition, or to reprove him when he goes astray; and in this confidence, and, above all, in reliance on his heavenly Father, I consign him to God, to the Church of England, and to my friends. If our lives should be spared, I can form no better wish for him, than

Digitized by Google

that he should be approved by your Society, and sent out as a Missionary to this Diocese. By that time, it may have pleased God to widen our field of labour, vast though it be already, and to multiply the labourers in a like proportion.

My visit to the Isle of Pines, though of a few hours' duration, has left upon my mind the deep conviction, that an effort made there would not be in vain; and that the spiritual conquest of that little island would open the way to New Caledonia and its adjacent islands of the Loyalty Group. This is the point upon which the Missionary energies of the New Zealand Church ought to be bestowed, as a sign of its own vitality, in giving to others freely what it has freely received. The most frightful crimes of rapine and massacre are now being committed by the very people who received Captain Cook, seventy years ago, with a friendly disposition beyond that even of the people of the "Friendly Islands." The change must be attributed to the fact, that we have followed up our first knowledge of New Caledonia with the most sordid and unscrupulous schemes of avarice, instead of sending out men with the heart of Cook, and with the powers and graces of the ministerial calling. You will not be surprised if you hear of my visiting those islands again, for something must be done, and I am waiting only for some door to be opened by which God may show his willingness that the work should be begun. Now, if my dear Chaplain Mr. Whytehead were alive, or if those other friends were here whom

Digitized by Google

I am allowed to expect, I feel as if I might be strengthened to search out the choicest youth among all the neighbouring islands, and bring them into our College; and with this centre once formed, the work of grace might spread to all "the regions beyond." How forcibly may you urge this upon your members, that every Colony may be a source of light to all its heathen neighbours; that those who contribute so coldly and sparingly to the funds of the Society for the Propagation of the Gospel, because they think that its work does not bear a Missionary character, are, in fact, hindering the surest method of preaching the Gospel to the heathen by starving the Colonial Churches, which might be the nursing mothers of every Christian tribe within the circle of their influence. So far as God may enable us to fulfil any thing that we promise, you may rely upon our willingness to work. The habits formed in these vast Dioceses tend to set aside all thoughts of time and distance. The young men of the College, before my last voyage in the *Dido*, begged me to accept their assurance, that if I should discover any opening where their services might be more required than in New Zealand, they held themselves in readiness to answer to the call. It may encourage you to work for us when you know that, though feeble instruments at the best, and altogether helpless without God's grace, we have willing hearts, and a spirit of unhesitating obedience to any lawful call of the elders of our mother Church. Next to the glory which we give to God,



Digitized by Google

and in no abatement of the duty which we owe to Him, we desire to prove the life and fruitfulness of our mother Church by the healthiness and vigour of her offspring. While she is assailed with imputations of corruption and lukewarmness, not for her own fault, but for the abuses which time has introduced, her Colonial children desire to pay back, in part at least, the debt which they owe for their birth and nurture, by setting forth the purity of her system in all the energy of its unfettered principle and practice. So may God grant that all our Churches may be jewels in the crown which the Bride of Christ will cast down before the throne of the Father, in the day when all glory will be ascribed to One alone, and God will be all in all.

With thankful remembrance of all your benefactions, and desiring your continual prayers,

I remain,

Your grateful and affectionate

Friend and Brother,

G. A. NEW ZEALAND.

REV. ERNEST HAWKINS.

Digitized by Google

# APPEAL IN BEHALF

OF

# THE DIOCESE OF NEW ZEALAND.

On the Bishop of New Zealand's appointment to his Diocese, he was informed by the New Zealand Company that they would make very liberal grants towards the endowment of the Church in their different settlements, provided the Bishop would meet these grants by equal contributions on the part of the Church. To this arrangement the Bishop gladly acceded; and by the assistance of the Society for the Propagation of the Gospel, and of his private friends, has been enabled to proceed to a certain extent in the fulfilment of his engagement. In consequence, however, of the present pressure on the funds of the Society, it is unable to continue to contribute to the fund so largely as it had hoped and desired.

In the meantime, the planting of the Church in the settlements belonging to the Government and to the Company, has been commenced in a most encouraging manner. A large expenditure of money is necessary in the first instance: but the readiness of the settlers to exert themselves for this purpose, combined with the zeal of the native inhabitants, affords a good ground for hoping that, if assistance be freely given at first, the Church in this new Colony may, under the Divine blessing (which hitherto has been so abundantly shed upon it), be built up in all its integrity, and be enabled to support itself without further aid from the mother country.

Under these circumstances, it is earnestly hoped that the friends of the Bishop, and other persons interested in this Mission, may be willing to give the required assistance, either by Donations or by a promise of Annual Subscriptions.

## Contributions for the Diocese of New Zealand.

### Annual Subscriptions.

| | £ | s. | d. |
|---|---|---|---|
| A. F. P | 1 | 1 | 0 |
| Anonymous, per Brentwood Church Union | 5 | 0 | 0 |
| Bodding, Miss, Bircher, Kington | 1 | 1 | 0 |
| C. B. per Rev. C. B. Dalton (for five years) | 1 | 1 | 0 |
| Copleston, Rev. R. E. | 1 | 1 | 0 |
| Courtenay, the Lord | 3 | 0 | 0 |
| Dalton, Rev. C. B. | 1 | 1 | 0 |
| Downes, Mrs. 61, Harley-st. | 2 | 2 | 0 |
| Few, Robert, jun. Esq. | 2 | 2 | 0 |
| Fitzherbert, H. Esq. | 1 | 1 | 0 |
| Gaskell, Miss Ann | 1 | 1 | 0 |
| Hobhouse, E. H. Esq. | 1 | 0 | 0 |
| M. A. W. | 1 | 1 | 0 |
| Paul, Mrs. Finedon | 1 | 0 | 0 |
| Rouse, Mrs. E. A. | 1 | 1 | 0 |
| Selwyn, Rev. W. | 26 | 5 | 0 |
| Shadwell, Alfred H. Esq. | 1 | 1 | 0 |
| Sharpe, H. Esq. | 10 | 0 | 0 |
| Storey, B. Esq. | 1 | 1 | 0 |
| Wilks, Miss | 2 | 2 | 0 |

### Donations *received since the Publication of the last List.*

| | £ | s. | d. |
|---|---|---|---|
| A Lady, per Drummonds | 50 | 0 | 0 |
| Church, Mrs. | 2 | 0 | 0 |
| Gaskell, Miss (third don.) | 10 | 10 | 0 |
| Herbert, Lady L. C. | 5 | 0 | 0 |
| Hobhouse, Rev. R. | 2 | 0 | 0 |
| Loder, Rev. C. L. | 5 | 0 | 0 |
| Ditto (second don.) | 5 | 0 | 0 |
| Selwyn, W. Esq. & Mrs. Selwyn (for Church Ship) | 73 | 15 | 0 |
| Selwyn, Rev. W. for ditto | 26 | 5 | 0 |
| Sharpe, J. C. Esq. for ditto | 10 | 0 | 0 |
| Sharpe, Miss, for ditto | 1 | 1 | 0 |

Digitized by Google

1846.

| | £ | s. | d. |
|---|---|---|---|
| Bakewell, Lich. for Cathedral | 2 | 0 | 0 |
| Burney, Rev. C. | 1 | 1 | 0 |
| Clayton, Miss | 5 | 0 | 0 |
| Cotton, Miss | 5 | 0 | 0 |
| Cutfield, Miss, Chichester | 5 | 0 | 0 |
| Dalton, Rev. C. B. | 1 | 1 | 0 |
| Fitzherbert, E. H. Esq. 1844-5 | 2 | 2 | 0 |
| Greenwood, Mrs. | 1 | 1 | 0 |
| Hobhouse, H. Esq. 1845 | 1 | 1 | 0 |
| M. A. W. | 1 | 1 | 0 |
| M. A. W. | 1 | 1 | 0 |
| M. S. and E. N. | | 15 | 0 |
| Newcome, Rev. T. for Music. | | 10 | 0 |
| Plowman, Mrs. | 2 | 0 | 0 |
| Richardson, W. S. Esq. | 10 | 10 | 0 |
| Taylor, Mr. Home-office, Executor of Anne Firth | 5 | 0 | 0 |
| Two Friends, by Rev. W. C. Cotton, for the Industrial School | 50 | 0 | 0 |
| Bath ..... Dioc. Bath & Wells | 1 | 1 | 0 |
| Chester ..... Chester | 1 | 0 | 0 |
| Finedon, Higham Ferrers } Peterboro... | 4 | 11 | 6 |
| Guernsey ..... Winchester | 10 | 0 | 0 |
| Huntingdon ..... Ely | 10 | 0 | 0 |
| Leeds ..... Ripon | | 11 | 0 |
| Portman Chapel, Marylebone } London | 1 | 10 | 0 |
| Richmond ..... Winchester | 1 | 0 | 0 |
| Stoke Newington London | 3 | 10 | 0 |
| St. Vincent ..... Barbados... | 27 | 5 | 10 |
| Topcroft, Brooke Norwich | 4 | 10 | 0 |
| Topcroft, Burnh. Norwich | 4 | 12 | 10 |
| Walworth, St. Pet. London | 5 | 0 | 0 |

1847.

| | | | |
|---|---|---|---|
| Bath | 1 | 1 | 0 |
| Bremhill | 1 | 0 | 0 |
| Burney, Rev. C. | 1 | 1 | 0 |
| Cambridge | 5 | 3 | 8 |
| Copleston, Rev. R. C. Barnes, 1846, 1847 | 2 | 2 | 0 |
| Dalton, Rev. C. B. | 1 | 1 | 0 |
| Finedon | 3 | 13 | 10 |
| Framland | 1 | 0 | 0 |
| Greenwood, Mrs. | 1 | 1 | 0 |
| Hudson, Mrs. Wimbledon | 2 | 0 | 0 |
| Orde, Miss | 5 | 0 | 0 |
| Portman Chapel, Marylebone | 1 | 0 | 0 |
| Ditto | | 10 | 0 |
| Richmond, Surrey | 50 | 0 | 0 |
| Richmond, Surrey | 5 | 0 | 0 |
| Sharpe, Mrs. Rectory, Barnes, 1846, 1847 | 2 | 2 | 0 |
| Stoke Newington | 4 | 4 | 0 |
| Sutton, Canterbury | 4 | 3 | 0 |
| Thorverton, Exeter | 10 | 3 | 9 |
| Ticehurst | 1 | 1 | 0 |
| Walworth, St. Peter's | 5 | 0 | 0 |

1848.

| | | | |
|---|---|---|---|
| Ashby, Peterborough | 1 | 0 | 0 |
| Baker, Miss C. | 1 | 0 | 0 |
| Bath | 1 | 1 | 0 |
| Chester | 1 | 0 | 0 |
| Colson, Rev. C. | 5 | 5 | 0 |
| Copleston, Rev. R. C. Barnes. | 1 | 1 | 0 |
| Dalton, Rev. C. B. | 1 | 1 | 0 |
| Edensor, Lich. | 2 | 0 | 0 |
| Finedon, Pet. | 2 | 0 | 0 |
| Framland, Pet. | 1 | 0 | 0 |
| Frere, B. Esq. | 20 | 0 | 0 |
| Friend | | 5 | 0 |
| Friend, by Rev. J. Webb | | 5 | 0 |
| Friends | 50 | 0 | 0 |
| Girardot, Rev. W. L. | 1 | 0 | 0 |
| Greenwood, Mrs. Bradf. Yorks. | 1 | 1 | 0 |
| Harrison, Mrs. E. G. | 1 | 1 | 0 |
| Ilsley, Oxford | 3 | 12 | 0 |
| Kirkwood, J. T. Esq. | 3 | 3 | 0 |
| Knight, E. jun. Esq. Alton | 1 | 0 | 0 |
| M. A. S. & D. N. | | 15 | 0 |
| Norton, St. Philip | | 5 | 0 |
| Portman Chapel, Marylebone | 1 | 10 | 0 |
| Richmond, Surrey | 56 | 0 | 0 |
| Rotherham, York | 1 | 0 | 0 |
| Schoolmistress, per Rev. N. J. Ridley | | 6 | 6 |
| Sharpe, Mrs. Rectory, Barnes | 1 | 1 | 0 |
| Stoke Newington | 3 | 3 | 0 |
| Sutton, Canterb. | 4 | 11 | 0 |
| Ticehurst, Chic. | 1 | 0 | 0 |
| Willock, Rev. C. W. Chevening, Sevenoaks | 1 | 0 | 0 |
| Ditto, 1849 | 1 | 0 | 0 |
| Woodcock, Miss M. E. | 2 | 2 | 0 |
| *New Zealand College*— | | | |
| F. L. | 10 | 0 | 0 |
| Martyn, Miss, Thorverton | 2 | 0 | 0 |
| M. S. D. | 40 | 0 | 0 |
| *New Zealand Church Society*— | | | |
| Hildyard, Miss | 1 | 0 | 0 |

*Contributions may be sent to the Treasurers of the Society for the Propagation of the Gospel, 79, Pall Mall; or may be paid to the District Treasurers and Secretaries; or to the Bishop of New Zealand's Church Account, at Messrs.* Goslings & Sharpe's, *Bankers, Fleet-street.*

Digitized by Google

# SPECIAL APPEAL

IN BEHALF OF

# ST. JOHN'S COLLEGE, NEW ZEALAND.

---

It is already well known to the friends of the Bishop of New Zealand, that soon after his arrival in his Diocese he commenced a Collegiate Institution at the Waimate, near the Bay of Islands, for the training Candidates for Holy Orders, catechists, and schoolmasters, comprising also Elementary Schools for the children of Natives and British settlers. This College the Bishop has repeatedly spoken of in his letters as "the key and pivot" of all his operations. Eight students of the College have already been admitted to Deacon's orders, and stationed at various places in the Islands, where they will have under their inspection Schools for the children of settlers and natives; the most promising of whom will in course of time be elected to the Bishop's Collegiate School, and ultimately prepared for those offices in the Church for which they may seem best fitted by their capacities and acquirements. With respect to the most important part of the College system, the preparation for the Ministry, it is evident that the circumstances of an infant Colony, like New Zealand, render it indispensable that the Bishop should have personal and intimate knowledge of the candidates for ordination, which can only be attained by their residence for a fixed period under the Bishop's eye, at the Collegiate Institution.

The College having been in operation for more than two years at the Waimate, where the buildings were all of wood, and of which the tenure was only temporary, the Bishop found it necessary to remove, and obtained an excellent situation about four miles from Auckland, easily accessible both by land and water, which has been purchased with part of the legacy left by the Rev. T. Whytehead, as an endowment for the College; and he feels that the time has now arrived for making an endeavour to erect suitable Collegiate buildings, which may at the same time secure to himself and all future Bishops a settled episcopal residence, and give permanence to an institution which it is

Digitized by Google

hoped may be hereafter the nursery of the ministry, and the centre of sound learning and religious education to the islands of New Zealand.

The Bishop of New Zealand wishes therefore to invite the assistance of the members of the Church of England, and especially of his own friends, in an undertaking which he justly considers of such essential importance; and he entertains a confident hope, that by their contributions he shall soon be enabled to erect, of solid and enduring materials, the fabric of

## St. John's College, Bishop's Auckland, New Zealand.

The Bishop wishes to erect Collegiate buildings of stone, including—

Theological College,
Collegiate School,
Native Teachers' (Adult) School,
Native Boys' School,
Infant School, (including Orphan Asylum,)
Hospital.

The Bishop feels deeply grateful for the great exertions which have already been made in his behalf: but the writer of this address is confident that none who have hitherto assisted him will be backward to do so again, according to their power, feeling that they can thus most effectually further the cause of Christ and of His Church, and gladden the hearts of that faithful band who have left their native country and the comforts of home, at the call of duty, and for the love of God.

CONTRIBUTIONS *for St. John's College, New Zealand, since the publication of the last List.*

| | £ | s. | d. |
|---|---|---|---|
| J. C. Sharpe, Esq. . . . . | 5 | 0 | 0 |
| Earl Powis . . . . . | 25 | 0 | 0 |
| J. C. Sharpe, Esq (second donation) . . . . . | 5 | 0 | 0 |
| W. Jeffs, Esq. . . . . | 1 | 1 | 0 |

---

*Subscriptions for* ST. JOHN'S COLLEGE, NEW ZEALAND, *will be received by the Rev.* C. B. DALTON, *Rectory, Lambeth; the Rev.* WILLIAM SELWYN, *Ely;* C. J. SELWYN, Esq. *Lincoln's Inn; and by Messrs.* GOSLINGS & SHARPE, *Bankers, Fleet-street, for the Bishop of New Zealand's Church Account (College Fund).*

*Subscriptions of £50 and upwards may be paid by two or more instalments.*

R. CLAY, PRINTER, BREAD STREET HILL.

Digitized by Google

Digitized by Google

Digitized by Google